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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI.

JACKSON, MISS., November 6, 1924

NEW SERIES
VOLUME XXVI, No. 46

If every Baptists paid as you have done, would the Campaign end with victory won?

Remember that where there is so much smoking there are bound to be some fires.

Dr. L. T. Wilson, Baptist Mission Secretary for Tennessee, is recovering after an operation in the Baptist Hospital in Memphis.

The Baptist Board of Missions in Missouri has a new Department of Evangelism, of which J. M. Haymore of Georgia is made the head.

H. R. Holcomb assisted Pastor Forrest Smith in a meeting at Broadway Church, Ft. Worth. Sixty-five were added to the church.

Billy Sunday and his evangelistic party are in Nashville, Tenn., beginning a meeting. They come from Nashville to Jackson, Miss., the last of December.

The recommendations adopted at the regional conference in Jackson are most timely and sensible. They are worthy of careful attention and of adoption by our churches and pastors everywhere.

Pastor J. Norris Palmer of Hollandale brought in a complete list of the families in his church as subscribers for The Baptist Record. This meant a high purpose and work. His leadership has attracted the attention of other churches.

Dr. N. R. Best resigned as Editor of The Continent, a liberal Presbyterian paper because the publisher would not print his editorial on Dr. Fosdick. Probably both publisher and editor did the right thing.

There are said to be 28,000 more automobiles in Mississippi than last year, an increase of over 25 per cent. Isn't this a good basis for the appeal that our contributions to missions shall be in the same proportion? And yet up to date there has been an actual decrease in the Campaign receipts.

Rev. T. F. Callaway of 112 Clayton St., Macon, Ga., announces as an independent evangelist ready for service after January 1, 1925. Dr. Arch C. Cree, State Secretary for Georgia, has the following to say about Brother Callaway and his work:

Brother T. F. Callaway has been an evangelist under our board for the past seven years. We do not know a better evangelist. He has a genuine passion for souls and is one of the most persuasive gospel preachers in the South.

Missions is the continuation of the work Jesus began to do and teach, by His Apostles, the Holy Spirit and New Testament Churches, after He ascended back to heaven. Missions is the theme of Acts; the calling of the apostles; the purpose of the coming of the Holy Spirit on Pentecost; the mission of New Testament Churches; and the program of Christ for this age in which we now live. His presence was promised to the end of the age to no church, except the one that is carrying out His last commission, as recorded in Matt. 28: 18-20. His curse and blight sooner or later falls upon every anti-missionary, omissionary and Gospel Mission Church in all the land, that oppose or withhold from His world-wide mission program.—Selected.

Campaign receipts for year, \$400,125.36. Total Campaign receipts for five years, \$2,922,987.31.

A fourteen year old boy at Binnsville gave \$25.00 to the Campaign from his cotton patch and he is not through yet.

One hundred and fifty were added to First Church at Shawnee, Oklahoma in a meeting in which Pastor J. B. Lawrence was assisted by R. L. Estes.

This would seem the limit. Lady Astor, running for re-election to the British House of Parliament, is said to have made twenty speeches a day. But she is American born.

Next Saturday, November 8th is Visitor's Day at Mississippi College, when former students, parents of present students and prospective students will be guests of the college. Music, athletic contests and dinner furnish the attractions. It will be a day of good fellowship.

In this issue are many advertisements of business concerns in Hattiesburg. Look them up when you go to the Convention and let them know that you appreciate their advertisement in your paper.

The State Education Department is making an effort to wipe out adult illiteracy in Mississippi. There are said to be 22,000 people over ten years of age in the state who cannot read, and the patriotic and Christian leaders are asked to help these people come into their proper birth-right as citizens.

There are said to be 30,000 chickens at the State Hospital for the Insane at Jackson, mostly hens; and an incubator with a capacity of 10,000 which is on the job every day in the year. This is an index of the increased interest in poultry raising in the state; and yet eggs are higher than we have ever known them at this time of the year.

There is a proverb that if you scratch a Turk you will find a Tartar. Which being interpreted means that the Turk is by nature and inevitably a barbarian; and though he may have a veneering of civilization it is only skin deep, and that a slight scratch will demonstrate it. Now this fable teaches that if you scratch an evolutionist you will find one that does not believe that the whole Bible is the inspired and infallible word of God. Proof: We have just received a paper published at Coleman, Texas, I. C. Atchley editor, which comes to the defense of the Evolutionists and in doing so belittles the idea that the whole Bible is God's word. He is a Baptist preacher. This does not mean that every so-called evolutionist is conscious of the inconsistency, or that he is a hypocrite, but it does mean that the idea of evolution and the idea of inspiration are contradictory, and that it will always crop out somewhere. People who repudiate the theory of evolution do not deny that God is in nature, but they also believe that he is above nature. He works ordinarily according to natural law, but when it suits him he asserts his own will and personality directly. Or to use the old theological terms, they believe not merely that God is immanent in nature but they believe that he is transcendent.

If in December we do not win, Will at your door lie the guilt and sin?

Pastor T. J. Moore reports a good day at Tchula on Sunday with five additions.

Virginia General Assembly meets in West Virginia, at the same time as our State Convention.

Baptists at Lonoke, Arkansas moved into their new building Sunday. Rev. R. A. Eddleman formerly of Mississippi is pastor.

The Baptist Standard says that in eleven years the population of Dallas has doubled and that the number of Baptists in the city has quadrupled.

Edward Bok, former editor of the Ladies' Home Journal, was decorated recently with the Cross of the Knight of the Netherland Lion by the Queen of Holland, of which country he is a native.

March of the Four Horsemen is a new musical composition, published by E. T. Paul Music Co., which has a stirring, martial air, and is interpretative of the vision in the book of Revelation.

Some time ago the Religious Herald reported that the Superintendent of Public Schools in Richmond had promised an investigation of the report that one of the teachers had told a pupil that God was probably a monkey. We have seen no report of the investigation.

The Southwestern Evangel is the new name of the monthly magazine issued by the Ft. Worth Seminary. Leading articles of this number are: Modernism and the Bible by W. H. Knight, Factors in the Progress of Twentieth Century Christianity by H. E. Dana, Religious Education for the Needs of Life by W. E. Raffety, "Glory" in The New Testament by L. R. Elliott, State Education and Religion by W. T. Conner, Sunday School Clinic of the Southwest by L. A. Myers.

Dr. Fox who was dismissed from Mercer University faculty because of his infidel views is now complaining that his views were published without his permission. How could the action of the president and trustees in dismissing him have been justified to the public without giving the reason for it? Why should a man have views about religion which he does not wish to be published? And why should he hold a position of trust in a denominational college and be unwilling for his religious views to be known? He had carefully concealed them for a long time, even from the president.

The Foreign Mission Board at its recent meeting passed the following resolution:

"That the time limit fixed in June for the submission of manuscripts of a book on evangelical Christianity, AN ALTERNATIVE FOR A LOST OR DECAYING RELIGIOUS FAITH, for which the Board is offering \$1,000.00, be extended from May 1st, 1925 to Jan. 1st, 1926, in order to give competitors for this prize time to do their best work and to get their manuscripts in the hands of the Committee."

(Note: All who are interested in this competition are requested to write for full information to J. F. Love, Cor. Sec'y, Foreign Mission Board, Richmond, Virginia.)

BAPTIST BIBLE INSTITUTE PARAGRAPHS

Prof. Sellers, head of the Music Department of the Baptist Bible Institute, has just received a letter from Gipsy Smith, who says: "Your song entitled 'Wonderful Jesus' has proved to be the most popular hymn that we have used in England. The publishers have, therefore, issued a book and named it after your hymn, calling it 'Wonderful Jesus.'"

The wide-spread interest and influence of the Baptist Bible Institute becomes evident when we note the fact that student singers are engaged simultaneously in revival meetings in four different states—Georgia, Alabama, Mississippi and Louisiana.

We are continually having additional evidence of the increased influence of the Baptist Bible Institute in New Orleans. Recently the First Baptist Church of Wichita, Kansas, requested the Institute to look up a patient in the United States Marine Hospital located here. One of our students promptly found the patient, and in addition to an interview with the young man he secured the privilege of holding special services at the Hospital. At the first service seven men professed faith in Christ as their Savior. We shall be glad for other churches to send similar requests, because we delight to serve the Lord by doing good to our fellowmen.

The following interesting notice appeared in one of the New Orleans dailies recently:

Many Turn New Leaves at Revival Bible Students Get Motley Throng to Lead Better Lives

"If you are weary, come home." This was the invitation extended in song by the students of the Baptist Bible Institute at the close of an old fashioned revival at the head of Canal Street on the dock at noon Thursday.

Motley throng had gathered to listen. Stevedores, sailors and men from all walks of life were there. As the notes died away, Eddie Lomelino, who had talked for ten minutes on "The Wages of Sin," held out his hand.

"Will you pledge yourself to Christ?" he asked. A husky stevedore rose to his feet, walked forward, and shook hands with the speaker. Another and another followed. Soon the entire congregation was standing, and more than a dozen pledged themselves "to lead better lives."

The meeting was led by Leslie Scharfenstein. The songs were led by O. B. Landrum. Other meetings will be held by various student bodies during the winter, they said.

—B. H. DeMent, Pres.

GUIDING PRINCIPLES OF THE EDUCATION BOARD

By Albert R. Bond, Editorial Secretary

The philosophy of education fixes the method of pedagogy. Every great pedagogical method has been related to some great educational idea. Vision has preceded the form of activity.

The Education Board of the Southern Baptist Convention has made a profound study of Christian education as it has to do with denominational progress and general culture. Certain educational convictions have been developed and these form guiding principles of our activity. Briefly we indicate these:

1. Christian Education Fundamental to Kingdom Interests.

Ignorance and superstition are alien to the true spirit of Christianity. The message and mission of Jesus challenge the best intelligence of men. Jesus commanded his followers to disciple the nations. This included a teaching service that would lay tribute upon every capacity of the individual and upon every man the world over.

Education, that is able to deal with the supreme attitude of the soul, must be based upon spiritual ideas and must make its appeal through eternal truths. The Education Board seeks to develop the type of education that will embrace every human culture but that will also recognize that only through fellowship with Jesus Christ

can there come adequate control over individual forces of life, competent response to duties, and sacrificial contribution to the welfare of men.

2. An Educational Conscience.

The initial task of Southern Baptists through the Education Board and other educational agencies is to create an educational conscience that will give rightful appreciation to Christian education and that will furnish adequate facilities to our schools. A challenging missionary program waited for a commanding missionary conscience. Not until we have such a conscience on education will we have a program equal to the task.

Two elements must enter such an educational conscience: (1) The universality of education. We do not believe in the Gospel of Culture as a substitute for the Gospel of Grace, but we do hold that men everywhere ought to have the right to discharge intelligently the duties of life. (2) First place for Christian education. We have no apologies to offer for ownership and control of schools. As Baptists function in education they set forward the purposes of their own existence. Just as the State should prepare its citizenry for intelligent citizenship, so Southern Baptists seek to prepare their constituency to attain the highest ideals and motives for life.

3. Commanding Purposes.

(1) To enable the denomination, as a whole, to function in the realm of education. The Education Board seeks to cultivate the sense of solidarity in education. Three influences have worked toward such solidarity. The Southern Baptist Education Association, organized in 1912 and composed of Baptist educators, adopted as its fundamental purpose, "To arouse and unify Southern Baptist sentiment on the subject of denominational education, and by mutual help to standardize and to increase the efficiency of all our schools." In 1915 the Convention created the Education Commission and for four years this Commission rendered invaluable service in giving publicity to the educational situation among Southern Baptists. In 1919 the Education Board was organized and it has sought to carry out the convictions that had developed through the other two organizations.

The history of Southern Baptist educational institutions contains the story of heroic sacrifices and some tragic failures. "After nearly a century of independent endeavor, we had only three or four schools that had any scholastic recognition or any assurance of permanence", while most of them were "struggling for existence and their combined endowment did not exceed their combined debts." Each school had gone its own way, had sought the solution of its own problems and the promotion of its own interests and had been uncorrelated to the destiny of any other institution. Each school was claiming denominational favor and patronage, often within overlapping constituencies and there had been no regard for a denominational integrated program.

The Education Board serves in two ways to further this purpose. (a) The Board endeavors to bring the impact of the denomination upon educational problems so that all schools may benefit. Already we have secured recognition by regional agencies for denominational support in lieu of income from endowment. (b) The Board serves as the channel through which the Convention does its work for the Southwide educational institutions.

(2) To enable our educational institutions individually and collectively to function in the work of the denomination.

With the 75 Million Campaign a new effort began in Southern Baptist education. For the first time in history Christian education has secured the combined sanction of the denomination in an appeal and allocation of funds for education.

The Education Board endeavors to bring to the adequate attention of the denomination the place that Christian education should occupy in the allocation of funds; to inform the Baptist constituency, and the public at large of the service that

the schools are rendering to the denomination; to help the schools to formulate the true ideals of Christian education; to assist the schools in reaching academic and denominational efficiency; and to enable the denomination to give correct appraisal to the schools.

(3) To enable the denomination and its schools unitedly to function more largely in the life of the world.

The Education Board believes that it may render a worthy service to the denomination in relating Baptist influence not only to higher institutions of learning under State and private control but also to the secondary education of the State. The erection of academic standards of curricula, endowment, equipment and support should not be left entirely in the hands of representatives of State and private institutions.

4. Academic Efficiency and Baptist Loyalty.

We maintain that our schools should combine academic efficiency with unyielding loyalty to denominational ideals. Baptist money should incarnate itself in Baptist character. Baptist schools should conserve Baptist beliefs and contribute in their product to Baptist life.

A STATEMENT FROM THE FOREIGN MISSION BOARD

To Southern Baptists:

The Foreign Mission Board at its recent June meeting issued a statement to our people of the South setting forth the serious situation which confronted us at that time. We were facing the approaching necessity of projecting the work for another year with the burden of a paralyzing debt, and with little encouragement for us to hope for any largely increased support from our people. The most tragical aspect of the whole situation was the necessity that compelled us to turn down the applications of four score of our young men and young women who had heard and responded to the call to the Foreign field, and who were appealing to us to provide a way for them to follow the divine leading. We were obliged, because of our financial embarrassments, to disappoint this large group of choice and well-equipped young people, and assured them that we would reverse our action as promptly as the generosity of our people would permit. We held out to them the faint hope that the October meeting might find our receipts in such improved shape as to warrant a reconsideration of their appeal, and the Board might at that time find itself able to act favorably on some, if not all, of these applications.

We had hoped that the mere publication of these startling conditions might stir our people to action, and compel a new interest in the cause of Foreign Missions. The shutting the door of opportunity in the faces of eighty God-called young men and young women, in view of the present world conditions, is appalling. Evidently the seriousness of it has not yet broken in on the consciousness of our Baptist people, or we should have had a heartier and more vigorous response from them. October has come, and we still find it necessary for us to say to these missionary volunteers that the Baptists of the South have not made it possible for us to send them out.

So far from being able to send out these new missionaries and to strengthen and enlarge our work on the various fields, we are being compelled to adopt policies of retrenchment, the reaction of which may be ruinous in many instances to the revival of any constructive and on-going programs in the future. We want our people to know fully the embarrassments of this situation—the vital issues that are involved, and we want them to know that this Board is not playing fast and loose with the serious responsibility entrusted to these members by the denomination. And we want to say with emphasis that the time has come when it seems to be necessary for us to revise and stabilize our foreign mission policy. We cannot go on as we are going now. In the first place, we cannot make our work go and grow

(Continued on page 6)

SOME GOOD THINGS AND A TRAGEDY

By L. R. Scarborough

I began a tour of Southern States in September. To date I have visited ten states and spoken in several centers each. I have met tens of thousands of Baptists and talked with many heroic, co-operating, Kingdom-visioned souls. In nearly every place the crowds attending the conferences have been fine. I have found some great, good things among our people. I mention same for the encouragement of our on-going forces.

1. A finely unified mind on all the denominational program. The people are thinking together along the great trunk lines of Baptist progress.

2. The people have a mind to work at the big Kingdom tasks. They manifest a remarkable loyalty and a frictionless co-operancy.

3. They are rapidly coming to clear, sane thinking on and understanding of the problems we face in the double program. There is a widely spread denominational information.

4. In most places Baptists are exceedingly fortunate in a wise, aggressive leadership. My soul leaps with gratitude on every memory of our great pastors in so many churches. I could mention 200 whom I have seen in the past forty days—glorious pastors leading in a great way their people. These leaders in the churches are our hope for the future. I have seen 25 pastors of noble churches who are now building wonderful church buildings and Sunday School structures and at the same time leading their churches in paying Campaign quotas and in some cases Campaign pledges, and organizing their own churches and helping to organize their associations for the 1925 Program. My soul sings when I think of our pastors in the South!

5. Everywhere the women are beyond their Campaign quotas and are pressing on towards payment of pledges. Bless God for Southern Baptiste women!

6. I find a spirit to go and not stop. There is everywhere a spirit of gratitude for past achievements with a holy zeal to do more and better in the coming year. Almost all the churches where I have been are accepting the suggested quotas—at least one-fifth of the past five years' achievements. Baptists are faced forward and upward.

7. Our co-operating people are refusing to follow extravagant and wild-cat leaders off into fads. They are becoming "fool proof". They thoroughly discount these non-co-operating extremists who handle the truth loosely and make large confessions of other men's sins and make a poor show of co-operating, constructive activity. The denominational iconoclast has come into bad re-

pute by his disregard for truthful speech and his utter failure to build the wall over against his place. Thank God for the prevalence of large denominational sanity. Sanballatism will not keep the walls of the Kingdom from being builded.

8. All our forces are on the job in a great way;—the editors, the state and general secretaries, all their office and field forces, the missionaries, enlistment men, the women, the laymen and the pastors. I never witnessed such Baptist activity in all my days. We have our faces toward the foe and victory for Christ cheers us on. I believe we are going to get more money on the Campaign than at any former season and put

member canvass. Every Baptist is needed and every one needs all the rest of us. Get the widow's pennies and the millionaire's tens of thousands and all in between. We face our greatest enlistment opportunity.

Two Saddening Tragedies

1. The crushing debts on our two great Mission Boards and the consequent limitations on their work and the unmet opportunities they face. May our God and His people speedily relieve these burdens and help to enter these challenging new fields of service!

2. Titheless Baptists. Last year Southern Baptists' tithe money was more than \$200,000,000. We have not given that much all told for Christ in five years!

We are asking for the next state, South-wide and world-wide program only \$15,000,000 as a minimum. Think of it! This is only a little more than one-half of a tithe of our tithe! What a tragedy! What denominational robbery against God and His causes!

The Way Out

The way to end these crying tragedies is to see, inform, inspire and enlist every Baptist on an appeal for cash and a pledge of at least the tenth of his income and that paid into his church treasury on the first day of every week! Victory is ours if our leaders will lead, inform, inspire and organize the people and do it all in a hot evangelistic compassion for a lost world.

This is the New Testament road to victory. God help us to travel this road to its end!

The First Church of Dallas, Texas, got into their remodeled house October 26th. They had 3,500 in Sunday School and the house would not hold the throngs that came to the preaching hour.

One result of the recent discovery of an unbeliever in the faculty of Mercer University, is that the faculty now proposes to adopt a covenant which each member is expected to sign.

A prize is being offered through the department of social hygiene of the state for the best essay on "Keeping Fit", to be written by a boy or girl in high school. For further information write Dr. Hardie R. Hayes, Director Bureau Social Hygiene, Jackson, Miss.

Tennessee Baptists celebrate this year at Murfreesboro the semi-centennial of their State Convention. They were later than most Southern States in organizing their convention because the state is so long and narrow that for a long time it was more convenient to have three separate organizations. Their date of meeting is November 12.



GOD'S SHARE

If Every Baptist Helped

Less than one-third of our 3,500,000 white Baptists of the South have any definite share in winning a lost world to Jesus Christ.

While our denomination leads America in evangelism, nearly 9,000 of our churches failed to report a single baptism last year.

Southern Baptists have an annual income of at least \$1,500,000,000. If one-tenth of this were given to God there would be \$75,000,000 available each year for local church expenses, and another \$75,000,000 for our general missionary, educational and benevolent enterprises.

What if every Baptist helped?

Only a tenth of our income, dedicated to God, would mean buildings for our more than 6,000 homeless churches, better equipment for all our congregations, an adequate salary for every Baptist pastor, and seven times as liberal support for our old ministers, orphan children, Baptist hospitals, Baptist schools, and our great work of direct evangelism as represented in state missions, home missions and foreign missions as we gave last year.

"Every member contributing every week to every cause, according to his ability, through his local church," is the ideal of the 1925 Program of Southern Baptists, as it is the New Testament standard of Kingdom support.

Within the bounds of our various district associations we have men and women who can enlist practically all our churches in the support of these seven causes of Kingdom building if our leaders will but lead.

The date for the Every-Member Canvass of the Churches in the Support of this Program is November 30-December 7, 1924. Let's get ready to make this the most successful Enlistment job in all our history.

1925 BAPTIST PROGRAM

on the 1925 Program in a great fashion. There is a "movement in the mulberry trees" for God and Baptist conquest. Let the glorious work go on.

A Caution

Brethren, do two things now as we approach "these last days"—

1. Get the cash for Christ. \$21,000,000 would look mighty good to our over-burdened secretaries and causes! My! how we would shine and shout for Christ's glory if we had that 75 Million balance. \$21,000,000 now in Christ's cash would make a glorious Baptist balance. Let's get it. Nothing short of it!

2. Don't leave out any Baptists in your every-

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The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

DIRECT ACTION

This phrase, Direct Action, has a taking kind of sound to it, and easily catches the attention and sympathy of people who are opposed to round-about methods of accomplishing their purpose. It appeals to the American sense of straightforwardness and is sometimes confused with uprightness and justice. It has come to be a technical expression among certain radical individuals and organizations, who mean by it to express the method of accomplishing a purpose in the shortest possible time, without delay or through slow and ordinary and conventional processes.

It is well to see both sides of this idea, the good and the bad if there are two sides to it. Not to prejudge the mind but to give the history of the word, it ought to be said that the idea probably originated in Russia among Nihilists, who tired of trying to get relief for the common man through the ordinary processes of legislation, resolved to blow the difficulties out of the way with a stick of dynamite under the chair of the Tzar. This was direct action. It does not always involve personal violence, but it generally includes the possibility of it.

In America there are not many avowed nihilists or anarchists, but the radical beliefs and organizations vary all the way from a deep red to a light pink. They include men and women of varying shades of opinion, all of whom seek to reform or destroy the social, industrial and political organization, and substitute for it a condition that is socialistic or communistic. Not all of these advocate violence, but the more radical believe that when other methods fail of accomplishing the purpose, resort to direct action may be justifiable and necessary.

The idea finds some support in the instinctive and elemental sense of justice which is in the very constitution of men. It is a reverting to the primitive and individual method of securing one's rights by the assertion of them with the fist. The spirit of man rises up in reverence for and support of the sense of justice and right; and we instinctively approve and applaud the man who asserts this sense and seeks to defend it. We may admire the love of justice and right even when it is mistaken or selects wrong methods of securing its object. But while admiring the loyalty to righteousness we must be careful that we do not set our approval upon wrong methods of securing it. Paul says, Let not your good be evil-spoken of. And he condemns those who would do evil that good may come.

In speaking here of direct action we do not limit our observations to industrial or political organizations. We are speaking of a principle which is finding expression and is in danger of making confusion in many organizations and in many lines of work. The radical labor leader believes he is justified in throwing a monkey wrench into the machinery of an employer whom he thinks is not doing fairly by the men who work for him. Rather than go through the slow and uncertain process of the law courts for redress, he will pour emery dust into the machine, and fling a stick of dynamite into the factory. He argues that the employer is harming him.

Why should he not resent it and retaliate? Why should he not destroy the machine that is seeking to oppress him and his companions? He doesn't know how to argue the question; he is not skilled in the subtleties of logic, why should he not use the weapon that is in his hand? To get remedial legislation on the statute books takes too long. He may be dead before that time. Why wait? The process of educating public opinion and conscience is too far around: why not take the short cut and destroy the destroyer?

Now these things are said that we may understand his mental processes, and his moral standards. To us they seem crude and childish. They belong to the estate of the barbarian and the savage. They are destructive of social order and government on which we are to depend for protection and welfare. They are assuming the office and role of judge and jury and sheriff, when their position is properly that of witness. The short method is never a safe method. It will really miss its aim in the end. It is like poor old blind Samson who pulled down the temple of Dagon on himself and his enemies alike.

There are many possible applications of this lesson, places in which this principle, wrong principle, of "direct action" must be met and corrected, whatever the provocation, while God is in his heavens and orderly government stands and can be made to function. It is this direct action which inspires the mob passion, and sometimes apologizes for it or seeks to justify it. In recent years there has been an effort to correct abuses and redress wrongs which the law is slow to reach, by organizing secret societies which work in extra legal if not in illegal fashion to accomplish the purpose. Often the purpose and aim are good. There are conditions of immorality and lawlessness that are very provoking. It seems difficult, and may sometimes appear impossible to reach them by the ordinary processes of law. And some men take it upon themselves to clean up the community. Now you may call them by any sort of name, regulators, night riders, vigilantes, white caps, Ku Klux or what not. But they are open to the charge of trying to get results by direct action. They have started something they can't stop. They have opened the way for any private individual or any organization to take things in their own hands. They have begun to pull down the structure of civil government which it has taken generations to build up. They are burning down the chicken house to get rid of the mites. They are setting fire to the house to drive away the mice.

Conditions may be irritating, provoking and the method of correcting may seem simple and direct. Primitive justice and abstract right may be one the side of the man who takes things in his own hand. But it may not be the wise thing to cure a fever by cutting the head off the patient, nor even by freezing him in the middle of a block of ice. It is well to ask ourselves if direct action may not after all do vastly more harm than good.

MORE ABOUT THE WOMEN

What is here written is at the request of one of the women who thought more ought to be said about women's speaking in mixed public assemblies than was put into a short paragraph in The Record a few weeks ago. There is hardly a chance of anything new being said on this subject, nor would there seem to be need of anything new being said. And these lines are written not simply with the hope of correcting one abuse or preventing its spread, but for the far more vital purpose to insist that this and every question of right can be settled only in one way, and that is by an appeal to the Bible as the revealed will of God.

It is a part of the breaking down of the authority of God's word that causes the prevalence of the habit of women's speaking in mixed public assemblies. In saying this we know the protest that will be made by many good people, even the resentment that will be felt by some, but it is a sincere and profound conviction which needs to

be voiced lest the whole foundation on which the gospel of Christ is built, shall be destroyed beneath us. For when you have taken away the final authority of the Bible you have nothing left on which the religion of Jesus Christ can finally rest. Jesus based the whole future of his religion on "these saying of mine," and said the word of God must stand for all ages; and he that breaks one of these lesser commandments and teaches men so, shall be called the least in the kingdom of God.

For women to speak in mixed public assemblies or for men to encourage them to do so is to make an assault on the Bible itself. Why do we say this? Simply for this reason, that the Bible is as plain on this subject as on any subject about which it speaks. There are people who practice error in many lines who make their appeal to the Bible for support. But there isn't anybody who reads the Bible but knows that it says, "Let the women keep silence in the churches." And the American Revised version puts it correctly when it says, "As in all the churches of the saints, let the women keep silence in the churches, for it is not permitted unto them to speak." It was not a local prohibition, nor a temporary inhibition, for Paul addresses this letter not only to the church at Corinth, but to "all that call upon the name of our Lord Jesus Christ in every place," 1 Cor. 1:2.

Now there never has been any difference among people as to the meaning of the language. It is not a question of interpretation. It is a question of obedience to the plain statement of the Word of God, a question as to the permanent binding authority of the Bible. Are we to recognize it as the Word of God or are we to say it has outlived its day of usefulness? Is it simply the expression of an opinion by the man who wrote the Epistle? Or are we to believe that no scripture is the personal interpretation of some individual man as to what he thought was true and right, that it did not come by the will of man, but that men spoke from God being moved by the Holy Spirit.

These things are said not in the interest of one teaching of the Bible but in the support of its divine authority on all subjects. When you have rejected its authority on one question you have destroyed its binding force on all. There are many who are laboring to destroy the authority of the Bible as the infallible word of God, why should any of us join with them in repudiating its message on this subject?

But some one will ask why try to stop a thing that is becoming so common as to be recognized as an established practice. Or as the Chinese say, "he that spits against the wind spits in his own face." Is this to be our attitude toward every established custom, whether right or wrong? Is this the Christian way to do, submit to whatever is? Our answer is that it is the most unchristian attitude. Jesus said he came not to bring peace but a sword. Every plant which my Heavenly Father hath not planted shall be plucked up. He told Ezekiel to preach the truth whether the people would hear or whether they would forbear. It is not a question of what is popular, but of what is right. It is not a question as to what will happen to the man who preaches the truth, but what will happen to the world if the truth is not preached.

There are some good women who say they speak before men under a mental and spiritual protest, but are compelled to do it. One said recently at an association that she never stood up to speak before men, but the scripture stared her in the face: "Let the women keep silence in the churches." Why should one be compelled to do what the word of God condemns, and the spirit of God brings to mind upon every disregard of it. The brethren are responsible for it in many cases, and they ought to know better. There are some men who don't believe the Bible ought thus to be trifled with, and they ought to have the courage of their convictions. To be sure there may be some who are indifferent, and possibly some who are ignorant. There may be a few women who are tickled to death by the publicity it gives them

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Now let it be clearly said that these words are not spoken "against the women." God forbid. We are for them now and forever. We are for their organized work and praise God for all that is being done through this instrumentality. We are for all the work with all the strength of our soul. And we are first, last and all the time for the Word of God. Let's say it again this question and all questions cannot be settled right in any other way than by conforming to the teaching of God's word. It is not a question of custom, or preference or prejudice. It is a question as to what the Bible says. And we cannot go against that without bringing ourselves under condemnation. It is not a question as to whether those who favor it or practice it are conscientious or pious. It is not a question even as to whether good may not seem to be done by disobedience to the Word of God. It is a question of what the Bible says, whether it is the word of God and whether He knows what is right, and good for us and for the world.

CONVENTION BOARD DEPARTMENT

Evangelistic Work

We have read with interest the articles on evangelism. It is well for brethren to discuss frankly and freely and brotherly the subjects which are of common interest. When we know what the brethren are thinking we know how to plan in order to work together.

Rev. T. J. Moore seems to be opposed to the employment of State Evangelists. One reason assigned is that there is great need for enlistment work. This is true. We are evangelizing faster than we are training for Christian service. This is due in part to the character of our evangelism. But it is much easier to enlist our people during a revival meeting than it is at any other time. To go to a place and spend only one service or one day does not afford time for teaching the church. Our reason for favoring evangelism is because it logically and Scripturally comes first. When a church has been revived during a series of services, it is then ready for action. Time is afforded for both evangelistic and stewardship work. The writer wants evangelists who are not out for reporting large numbers or large collections, but men who have missionary zeal, and also know how to enlist the people during the meeting. We pastors sometimes feel that, since our time for holding meetings is limited to a few churches that we must choose the largest churches calling for us in order to supplement our small salaries (and incidentally to do all the good we can) and to get some recreation. Of course we feel that the Lord is leading and that we can accomplish more for him by so choosing. And maybe we can—sometimes. But the State Board needs capable evangelists of the first order with missionary zeal to go first to run-down churches and to those sections of our state where hundreds of families live out of reach of a church. These evangelists should be provided with good tents and singers. There is plenty of this kind of work to keep two good men employed for a year or longer. In the second place these men should be of such calibre as to be in demand occasionally by our strongest churches. They should go to towns and cities where union evangelists are cleaning up the towns religiously (?) and financially and give the people the whole gospel without high pressure financial methods and without paralyzing the churches in their local and denominational work; and in addition should leave the people knowing that there is a difference between denominations, and what that difference is and that if the whole commission of Christ is carried out that there must be some Baptist churches unmuffled.

We do not believe that our denomination should begin with all that Dr. R. S. Gavin is recommending. We do not favor a Superintendent of Evangelism for next year for two reasons. First, we doubt the wisdom of employing a large number to begin with. In the second place, Mississippi

is not so large but what the work can be superintended from the Board Office. The plan of conferring with the associational organization is plausible. Occasionally it may be well to plan an associational evangelistic meeting as Dr. Gavin suggests.

If the churches do not complete their budget work and pledge the quota for next year it may be the part of wisdom to employ some enlistment men for next year who can put the Budget plan on in the churches which fail during the regular time set apart therefor. In the event such should be found expedient we might employ one State Evangelist for North Mississippi and one for South Mississippi. Let them do both enlistment and evangelistic work. Such men are greatly needed in the third and fifth districts. Appeals come from these districts more than from any others for evangelists and for missionaries and for enlistment workers. Perhaps if the evangelists lived in these districts they could serve other parts of their respective ends of the state occasionally and give special attention to their respective localities.

Enlistment Work

We have read recent criticisms of our enlistment work. We welcome them. It has been done in a fine spirit. The enlistment men, however, who were in the work will bear the writer out in saying that over three years ago a definite program was outlined for them. It was constructive and comprehensive. Again last December the Board outlined a program for them. Two things should be said in favor of these brethren who have been in the enlistment work. The first is that it was hard to carry out a definite program when there was already a definite five-year program on. In the second place, it has been necessary every year to use our enlistment men quite a great deal in campaign round-ups. During summer months they have done evangelistic work. It should also be said that they have done much constructive work which has not come before the public eye. Some of them are not much on giving publicity—they just work. Some have said that the enlistment men have not helped their particular sections. There may have been two reasons: First, other sections might have needed them worse. Secondly, their territories are too large for them to reach every church. They were not employed for that purpose any way, only the needy places. If any enlistment men are employed another year there will be a definite task for them. We are on the budget system now. It is worth working. And one man alone cannot work it as it should be, unless practically all of the churches put it on by December 7th. If they do not there will be a definite task to perform in budgeting churches.

Whether enlistment work should be continued, the number etc., is a matter which should, we believe, be left to the discretion of the Board which will meet in December following the every member canvass for the 1925 program. The Board will then see what remains to be done on the 1925 program.

EDUCATION DEPARTMENT

D. M. Nelson, Sect'y

WOMAN'S COLLEGE NEWS NOTES

(Ruth Chapman, Correspondent.)

One of the most delightful events in the career of Woman's College was presented Monday night, October 27, by the members of the Junior class. The audience was ushered in by six "Little Sister Freshmen," dressed in white costumes trimmed in purple and gold, and perched jauntily on their hair was a frilly hat made of the same colors. The numbers were announced by slides brought out by Misses Ruth Hewitt and Willard Johnson, two charming members of the freshman class, dressed as pages.

The program was planned by Miss Patterson, President of the class, and her able and efficient staff of officers. The opening number of the program was entitled "The Fortune Teller and The Dumbbell." This was followed by a very interest-

ing musical number entitled "Music Land." In this performance Miss Rice, Miss Clara Ervin, Dr. N. B. Bond and Mr. Ward G. Finley rendered their parts in a very artistic manner.

One of the features of the program was the "Japanese Operetta" directed by Misses Lena Lee and Mattie Laura McKinnon. Twelve beautiful juniors gaily dressed as Japanese, took part in this number and the audience was delighted with the gracefulness and rhythm displayed by this charming bevy of girls. Another feature of the program followed in "The Fashion Revue." Twelve girls very handsomely dressed in the latest fashion pervaded across the stage and each girl received a large amount of applause. Misses Ruth Gandy and Alyce Barlow aroused much interest in their interpretation of the Polish Dance, which combined both art and talent. Truly "The Scream of the Eagle and the Roar of the Lion" was nothing compared to the laughter and fun derived from "The Utopian Affair." The last number was an Indian act by Misses Leola Edwards and Inez Burford. Miss Edwards was perfect in her demonstration of the Twentieth Century Squaw and Miss Burford, as the only Indian on the stage in the U. S. A. performed her part with characteristic art.

Rev. Low, of Richton, was a visitor on the campus last week. He conducted the chapel exercises making an inspirational talk on Be, Do, and Have. This was appreciated and enjoyed by all the students and teachers.

The Mission study classes have been started again under the guidance of Mrs. Wilkinson. A large number of books are being taught and much interest is being manifested by the students. Of special interest is Mrs. Johnson's class in "The Stewardship of Life." Every year Mrs. Johnson teaches this book to a large number of girls and each girl goes away from Woman's College with a clearer view of her "Stewardship."

MISSISSIPPI COLLEGE

(Merril D. Moore, Correspondent.)

The B. Y. P. U.'s of the local church have just closed their annual study course week. The six senior unions, which are composed of Mississippi College and Hillman College students, joined in the work.

Mr. Auber J. Wilds, and Dr. B. H. Lovelace constituted the faculty of the Training School. Mr. Wilds taught the course in the B. Y. P. U. Manual, and Dr. Lovelace the book, "What Baptists Believe."

One hundred and sixty-nine students were enrolled in the two courses. One hundred and eighteen of this number will receive diplomas for the completion of the Manual, and fifty-one will receive seals for the doctrinal course.

Sixty Mississippi College students are leaving today for the Baptist Students' Conference in Hattiesburg. The chances are that this will be the largest representation from any of the colleges. The most of them are going through the country in ten automobiles. Not only are there students in the delegation, but several of the members of the faculty who are on the program of the conference. Prof. Kalinowski is carrying the Quartet, and Dr. Provine and Dr. DeMoss are speakers on the program.

The students and friends of the college are looking forward with a great deal of interest to the annual Homecoming Day, November 8th. Mr. Gandy is making preparations for the entertainment of hundreds of visitors on that day. As usual, a football game is scheduled for the campus on that day. This year we take on Louisiana College, our Baptist neighbors.

The enrollment in the six Senior B. Y. P. U.'s is already 250, and growing all the time.

Prof. O. H. Little, of the Business Administration Department, was baptised after the Prayer Meeting on Wednesday night.

(Continued from page 1)

on the present basis of support; and in the second place a constantly diminishing program in Foreign Missions is foredoomed to failure. Our enforced policy of retrenchment may serve to gradually reduce our indebtedness, but it solves no missionary problem, and registers no step of advance in the task of world conquest.

This Board, however, has no other alternative. We are being forced to sound a retreat in the face of the most marvelous seals of the divine favor and blessing ever recorded in missionary history. These past five years on the foreign field have been the years of spiritual romance in the records of Baptist progress. It seems almost criminal for us to hesitate and withdraw when God is so wonderfully leading, but we cannot do otherwise.

On the first day of this month (October, 1924) we had borrowed from the banks an aggregate of \$1,250,000. This amount is smaller by some forty thousand dollars than our similar obligations were a year ago. This difference, however, is only negligible and does not indicate any appreciable improvement in our financial condition. The slight decrease at this date is likely attributable to the necessary fluctuation in the current operation of a business of such proportions.

The Board has determined, however, that its indebtedness shall be reduced, and gradually retired. If this cannot be done by the increased contributions of the denominations, it shall be done by the reduced expenditures of the Board. We are adopting a policy which will ultimately retire our indebtedness, but we want the brotherhood to know that we are doing it by scaling the applications of the various missions to the vanishing point. For instance, the Board had appeals and applications from the various fields for 1925 aggregating approximately \$3,000,000. These items were carefully studied and classified. Some of them were listed as desirable; some as apparently necessary; some as actual emergency needs. The last amounted to approximately \$350,000. The Board promptly turned down the first and second classes of items, amounting to \$2,650,000, and after a careful survey of our resources and prospects, declined all the appeals, and instructed the administrative officers of the Board to advise the various missions that no special appropriations would be available at this time.

These distressing situations we are setting forth have not been brought about by the reckless adventures of the Board; nor are they any part of a program of failure on the foreign fields. Our successes are largely responsible for our present embarrassments. After the World War, and with the launching of our 75 Million Campaign, there were countless new Baptist opportunities challenging us. The fields were white. We had to go. Our people had ordered the advance. We went, and our successes were so rapid and remarkable our very victories overwhelmed us. God over-matched our faith with measureless blessings, so that we had no room to contain them.

At the first indication of the possibility that the Campaign quotas might not be reached the Board began a gradual readjustment—a readjustment just as drastic as they dared in the face of the unparalleled conditions the program of expansion had disclosed. The work grew, and the demands grew faster than the vision and generosity of our people, and we find ourselves the victims of a success we were unprepared to care for properly.

Perhaps this unhappy condition is chargeable in some measure to the fact that our denominational appeal has been too largely in terms of pledges and payments, of campaign vows and obligations, and too little emphasis placed on inducing these nearly three and a half million Baptists of the South to "lift up their eyes and look on the fields already white unto the harvest." We need to get back to the churches, not merely as missionary collectors, but as missionary prophets, until the vision of a lost world puts the mis-

sionary passion into the hearts of our people.

To this end we plead with our Baptist men and women throughout the South. We simply must stop this inglorious retreat. We are breaking the hearts of our missionaries. We are losing conquered territory by sheer failure to occupy it. We are letting golden opportunities slip from us which may never come to us again, and others more faithful and sacrificial may come in and take our crown.

"He that hath an ear let him hear what the Spirit saith unto the churches."

L. R. Christie,
C. B. Bobo,
Mrs. J. P. Thomas,
S. B. Woodfin,
W. H. Williams,
Committee.

Richmond, Virginia,
Oct. 16, 1924.

MY DISAPPOINTMENT

By Eldridge B. Hatcher

"Ah here is a good book" I thought, as I read the publisher's list of advertised books.

"How To Know the Bible" was the title and the author was the dean of a Northern theological seminary,—not Baptist.

"I'll get it" said I to myself and away went my order. "Ah it is somewhat portly in bulk" I exclaimed to myself just a little while ago as I opened the book which had just come from the publisher. If it is good, then the portlier the better I thought.

I could hardly wait to cut the strings and get the book open. "How To Know the Bible". Yes, I wanted information on that delightful subject.

And now as I run through the pages I find that it treats the Bible as a purely human production. Page by page the author goes on to prove that the pentateuch was written AFTER the exile and that its many laws and rites were not given by Moses in his day but were composed by the late writer and put into Moses' mouth, as we have it in the Old Testament today. And then ruthlessly the author goes through the Old Testament picking the book to pieces, explaining it all on the human authorship basis and making it absolutely unreliable as history.

I think I know the theories, already, and I have no desire to traverse the beaten paths of this volume before me.

But the book sets me to thinking. The author is at the head of a school for young preachers. But this book is simply one of multitudes of publications that are scattering such theories regarding the Bible.

The Bible is becoming more and more a storm center in our American life.

What are we to do about it? Sit down and argue with these doubters and critics? Meet them on their own grounds and even turn their guns against them? Yes, by all means wherever it can be done.

But let us not imagine that the field is to be won and the prisoners captured by that method.

How did that dean of that Episcopal school come to cherish that narrow idea of the Bible? How is it that so many scholars and others believe, or deny, the inspiration of the entire Bible?

If Christians really wish to grapple heroically with the situation then they must bring about the study of the book itself by the rising generation. The Bible not only defends itself, but breaks down all opposition and changes its enemies into its champions, whenever it is given a chance. The Christian world is scampering about doing almost everything (in this Bible battle) except the one supreme thing of pressing the book itself upon the gaze and attention of the world.

O this marvelous book, with the stately stepplings of Jehovah heard in every portion of it! Why does not every pastor set his congregation and his town to reading the scriptures. It can be done. It has ceased to be an experiment. Any

pastor can have his congregation unitedly reading a book of the Bible, and asking and answering questions about it and discussing it. Any pastor, with one or two helpers, can gather the boys and girls of his community in a school for the sole study of the wondrous book. The children will be eager for it. He will have the time of his life with them.

Yes, busy about everything except the one thing. And the Bible remains locked and silent.

Off with the lock! Up with the book! Open wide its pages and let the children and the youths and the grown folks see its beauty and its fascination and its glory.

THE PERIL OF BREAD

Matt. 4:1-4

(Sermon Preached by Pastor Lawrence Sunday Morning, September 14, First Baptist Church, Shawnee, Okla.)

"Then was Jesus led up by the Spirit into the wilderness to be tempted of the Devil. And having fasted forty days and forty nights He was afterwards hungry. And coming to Him the Tempter said, 'If thou art God's Son command that these stones be made bread.' But Jesus answering said, 'It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'"

Our text is taken from the story of the temptation of Jesus. There is no more sublime hour in the life of Christ than this. He meets here in the lonely wilderness the arch-enemy of men's souls in personal conflict and puts him to flight.

I am not going, however, to speak now about this temptation. At some future time it is my purpose to preach on the temptation of Jesus and to give you what I conceive to be its true and real meaning.

This morning I am going to discuss the question raised in the fourth verse. Christ says in this verse that we do not live by bread alone, but by every word that proceedeth out of the mouth of God.

The question is how shall we live? This is the most profound of all the questions confronting the human race. This world is God's workshop and the chief activity of His product is man. The supreme problem confronting every individual is not the making of a living, difficult and important as that may be, but it is the making of a life. It is the question of how shall we live?

It is this question that Christ solves for us in the text. He tells us that if we are to make a life after the model given by Jehovah God that we must not live by bread alone. If we would come into the best in character, attain the highest in thought, and reach the destiny set for us in the divine will, then we must live by every word that proceedeth out of the mouth of God.

This question of living is a great question. The philosophers of all ages have asked it and have tried to set the bounds and fix the limits of good living. But it remains for Christ, the world's greatest teacher, to tell us how we must live if we would live the superlative life.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

There are three words in this text which challenge our attention. These words are "live", "bread", "word". They open up to us two fields of thought: One, the flesh life, the other, the soul life. Living by bread alone is to materialize the whole question of living and drop life below the horizontal level of excellence. If the life is sustained by the word of God then it will be lifted above the horizontal line of the ordinary into the field of the spiritual.

We have in this incident two great advocates of two kinds of life: the Devil, the advocate of the world life, who says make bread; Christ, the advocate of the spiritual life, who says pay no attention to bread, live by the word of God. Whom shall we follow? This is the question I want to help you answer today.

I. Take This Verb, Live—What Does It Mean To Live?

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It means more than animal existence. To breathe simply is not to live in the sense in which this word is used. To go about your daily duties, to keep step with the grind of human affairs, to dance with the giddy whirl of things, to eat, to sleep, to rest, to play, to climb the ladder of fame, to walk the hill tops of distinction in the world of affairs, to loll in selfish ease bedecked in jewels and clothed in silks and surrounded with the splendor of wealth—all this does not necessarily mean that one lives.

Belshazzar thought he was living when he revelled in the splendor of old Babylon, but God's judgment was, "thou art weighed in the balance and found wanting." He was just existing but not living.

To live means to correspond with the highest, to be in harmony with the best so that you can experience emotions, which alone the high and holy can inspire. To live consists in relationships and fellowships. He alone lives who is in rapport with—in fellowship with—the highest and holiest harmonies of the universe.

That is the reason that Christ gives his definition of Eternal life in terms of relationship to God. He said, "And this is eternal life that they might know Thee, the only true God, and Jesus Christ Thy Son whom thou has sent." To know is to believe, to appreciate, to understand, and to fellowship—it is to be in harmony with the Infinite Life and the Infinite will.

This is to live. This is what Christ means by the word He uses. That is the reason He tells us that it cannot be produced by bread alone. These soul harmonies are not created and cannot be created by earthly agencies. Bread alone will not bring us into fellowship with God. It is obedience to His word that creates fellowship.

II. Why Can We Not Live By Bread Alone?

We cannot live by bread alone because bread belongs to the material things and cannot bring one into fellowship with the Infinite. The word bread, used by Jesus, in this passage refers to the physical support of the body. He was hungry and Satan suggested to him that he make bread out of the stones which lay at his feet and feed his hunger. Satan was calling Christ's attention to his physical need, and if we are to understand the meaning of the word "bread" in the light of the physical needs, then it becomes a type of all that is physical and worldly.

Hence bread as we have it in the text symbolizes the whole visible economy of life—that range of supplies, helps, and supports upon which man depends to make life comfortable and enjoyable. It means the whole economy of food, and drink, and clothing, and shelter; the total of things ministering to the senses, to power, to respectability and to world honor.

Living by these things alone means that one is living a worldly life. Living by bread only means living only for bread, and in the end brings one into subservience to the things bread represents.

Bread is not all one needs. The things that world offers are not the only things one would strive for. And when one sets himself to make these things first and supreme in his life he thereby turns away the things that lead to the highest and the best.

The temptation to this kind of living comes to all men. It is the same sort of temptation that came to Christ. We find it manifesting itself in various forms. For instance, in crookedness in business to get gain; hiding convictions to hold one's place in any group; connivance at the wrong doings of wicked men to gain favor; the yielding up of religious duties to secure pleasure; compromising principles for peace.

Lord Chesterfield says, "I have enjoyed all the pleasures of the world and consequently know their futility and do not regret their loss. Their real value is very, very low. Those who have not experienced them always over-rate them. For myself, I by no means desire to repeat the nauseous dose."

This is a menace to nations as well as individuals, for nations can no more live by bread alone than can individuals. When nations make com-

merce, manufacturing, and wealth gaining, the supreme activity, then they are headed in the wrong direction. When we wander with Gibbons and Huxley, Tacitus and Juvenal through the old empires of Babylon, Egypt, Persia, Greece, and Rome we find that the thing that brought on their decay and destruction was living by bread alone. Babylon, Rome, Antioch, Alexandria, Carthage, went down to ruin because of their corruption brought on by living by bread alone. The tourist wanders over the Palatine, and peers down into the choked vaults of Caesar's palaces; the antiquarian rummages where Nero's fish ponds gleaned and climbs along the broken tiers of the Colosseum from which the culture, beauty and fashion of Rome looked down with delight upon Christian martyrs in the fangs of tigers. Rome was then living by bread alone and today her glory is buried in the dust. So shall it be with America and the nations of the earth today. Let them banish God's word from the public schools and colleges; let them take for profit and pleasure the Lord's day and desecrate it; let them make gold their god and the time will come when the splendors of the present will be as the dust of Egypt or the ruins of Babylon. If nations would live and flourish, they must live by every word that proceedeth out of the mouth of God.

III. What We Must Live By.

Christ calls our attention to what we must live by. He turns away from the bread theory which the world has held through all the centuries and turns our attention to the word of God as the source of our life and the world's life.

When he says for us to live by God's word he means by living far more than the little span of years with their eating and drinking and pleasure getting. This utterance of the Savior assumes the fact of immortality. To live by the word of God is to share the eternal life of God. It is to eat that bread that comes down from above. Christ is the "word" of God, and we are to live by him.

The bread standard is not the highest standard. We must have a standard of value which elevates and perfects personality. Living by bread alone does not do this. Whatever God reveals is truth. It sets forth to us our duty, and in the performance of this duty we come into the highest sphere of thinking and acting. It is through the acceptance of divinely needed truth that we come into fellowship with Him and participate in His life.

Just as the bread which we eat is assimilated in the processes of digestion and rebuilds the tissues and muscles and nerves and blood and bone of the body making vigorous and strong the physical life, so does the word of God accepted, received, spiritually digested, rebuild the spiritual and moral powers of the soul, not only making alive the spiritually dead soul, but also building strong and righteous the character of those who have been made to live in Christ.

Mere bread alone cannot do this. Man possesses certain powers—powers for work, study, sacrifice, suffering—which cannot be satisfied by worldly things. If man lives by bread alone these higher elements of his soul will be dwarfed and destroyed. Conscience, aspiration, benevolence, faith, hope, love, righteousness, self-sacrificing, self-denial, and all the spiritual graces which go to make real manhood and womanhood cannot be developed by living by bread alone.

Work in the office and in the store and in the shop and in the marts of trade satisfy certain elements, but there are superior wants which clamor for satisfaction and when unsatisfied leave one less than his best. The soul cries out for God. Conscience cries out for truth and right, adoration seeks the Savior, love looks for the Holy One, and hope and faith grope blindly for someone in whom to trust. It is only when one lives by the word of God that these supreme and superior elements live and are satisfied.

Experience teaches that man cannot be satisfied with mere bread—that is, worldly things. Ambition, fame, wealth, power, pleasure, position, these things do not satisfy and never can.

It is only when we live by the word of God that we come into the highest life. Jesus the author of the Christian faith lived in absolute obedience to the Word of God. He constantly said, I do what the Father tells me. At the close of his life he said I have finished the work Thou gavest me to do. And the Scriptures represent him as obedient unto death, even the death of the cross, which obedience established his sonship and won his right to be the Savior and Redeemer of mankind. Literally he lost his life that he might gain it, and he literally gained his life in submerging it into the will of His Heavenly Father.

This is what we must do if we would live the highest life. Self-culture and willing submission to the will of God is man's hardest lesson, but it is one which he must learn. This submergence of self into the will of God, this obedience to the Word of God is living by every word that proceedeth out of the mouth of God, and is the only way to come into the best.

It is this kind of living that tests and proves sonship. Life is the drill-ground of Christian character. Relationship to God is worked out in the field of human conduct. If I am His child I will obey His word. God regenerates us by His Spirit, but we are transformed into His likeness by obedience to His Word. It is as we walk in the Truth that we come to be like Him. It is not in living by bread alone, but in living by every Word that proceedeth out of the mouth of God that we grow the fruit of the Spirit.

IV. A Profound View of Life.

The Devil's notion was that life could be sustained only in one way, and that was by bread. His program was eat and live. He did not provide for anything but the body. He only looked after the appetites. He sought to simply satisfy hunger.

This is the program of those who think that life is all contained in and made up of the things of this world—the things of time and sense. It is a narrow view of life. It is a narrow conception of man's wondrous immortality. The soul is something that cannot be spoon-fed. No man enlarges his life by putting a loaf of bread in his cupboard. And this is true with reference to the other things which this world offers. Gold and bank stock and land and houses and position and place and fame and pleasure and ease and luxury, these do not enlarge life. These do not prolong it. These do not enrich it. The Devil is wrong on this question of living.

Christ enlarges our conception of living when he turns our thoughts away from bread to God. We begin to understand him now when he says, take no thought of your life what ye shall eat or what ye shall drink. Life is not a question of eating and drinking. But seek ye first the kingdom of heaven and His righteousness and all these things shall be added unto you. Put your trust in Jesus and he will feed you, he will find bread that your souls can eat.

Thus he strikes at the very root of our mistake. He does not say make bread, but he says take no thought of bread. Draw your life from God and ye shall have the life abundant.

California must have a wonderful climate. Any idiotic idea can live out there. Here is one of them: According to the State's Attorney General it is against the State Constitution to use the Lord's Prayer in the public schools, that is the translation in King James version. About other versions we are not informed.

Thomas Kane, known throughout American Protestantism as a promoter of the principle of tithing, died at his home in Evanston, Ill., on September 27, at the age of eighty-seven. He had for years advocated tithing under the nom de plume of "Layman", distributing millions of pamphlets among all denominations, and conducting what was known as the Layman Company in Chicago for the furtherance of his propaganda. Two years ago he set aside a sum of money to insure the continuation of this work after his death.—Ex.

Mississippi Woman's Missionary Union

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When you read this issue of the Record the books will have been closed for the fiscal year. How will that item impress YOU? Have YOU really and truly done your very BEST for the LORD'S Cause this fiscal year?

The associational season has closed. Your Secretary and Young Peoples Leader have found it a most busy season. Some of the trips have been a bit trying, but surely all have been worth while. We have found women everywhere who were using Alabaster boxes, and those who were Emergency women. Because of the faithful ones the Campaign will be realized.

We have two letters on the Page today that every one will enjoy. One is from a Y. W. A. Leader telling of their last meeting. You will all want to copy this program in your local organization. The other is from our dear Minnie Landrum. How grateful we are for the girl at work at home and the girl at work in Brazil.

Y. W. A. LEADERS ATTENTION

Dear Miss Traylor:

I just have to write you a word now and then about our Y. W. A.

We met this afternoon for our second program on Japan. Mrs. Scull was so sweet to help us make it a "real afternoon on Japan." She was a charming little Jap maid who met the door, had the guests remove their shoes and stand them in a row, then served them to tea and wafers. They thought that was lots of fun and we all enjoyed sitting around talking about Japan as they gathered.

After the program the same little maid invited us back into the dining room, decorated with Japanese lanterns and umbrellas and served us to more tea, rice and fish. We ate this on the floor (I mean sitting on the floor) real Japanese fashion. The girls enjoyed it thoroughly. It was such a surprise to them.

I thought they had a good program. The President of the W. M. S. was our guest but they did not seem to mind. Several of them led in sentence prayers. It is such a pleasure to me to work with them. We are trying now to reach two or three girls who have not been enlisted.

Love and best wishes,

Annie Vernon Brent,
 Hollandale, Miss.

Rio de Janeiro, Brazil, Caixa 2655.
 October 12, 1924.

My Dear Mississippi Friends:

When I left Mississippi two years ago I resolved that you would hear about your work in Brazil real often, I am remembering tonight how I have failed to keep that resolution. It is not because I have not wanted your prayers and co-operation that I have failed to write but simply because there have been so many other things waiting to be done that the writing part was put off until a more convenient time. And it seems that time never comes, so tonight I am staying away from preaching in order to tell you something of your work here.

This morning at nine o'clock, I left for Sunday School at First Church, remained for preaching there and got home at one-thirty. At three-thirty

I left again and attended a Sunbeam band at Tijuca church, at five-thirty I, with two members of Tijuca church, made some evangelistic visits and at six-thirty went to this church again for the B. Y. P. U. It has been a full day but a glorious one. I wish you could have been with me and shared the hospitality of our Brazilian neighbors, they are so hospitable, especially those who have been regenerated by the precious blood of Christ. In two homes where we visited we were made happy and sad, happy because we found the women of the homes earnest, faithful and sincere Christians, sad because the men do not know the joy of the Christian life. One of them said it was good for the Jews in olden times but, no presta, is not worthwhile in this day and time; another had been an active Christian but sin is so attractive that he has been caught in its throes and it seems hard for him to leave the ways of the world. His wife is faithful and prays every day that the joy of former days will be restored. We cannot imagine how many aching hearts and sad homes there are until we get out and see.

We have six more weeks of school and then another very pleasant and successful term will have ended. I have enjoyed my school work so much this year. Last year we enrolled in the day school about forty-five. This year our enrollment has been seventy-five and we have such an agreeable group of children. In all four departments of the Baptist Schools in Rio our enrollment has been between seven and eight hundred this year. With commencement drawing near I am thinking how many mothers and fathers will be disappointed because there will not be standing room in the present auditorium for them and so many will not be able to see their children as they take part in the commencement exercises. Perhaps you are wondering why. Because our school has grown and is growing until the present auditorium is inadequate, as someone has said it is like trying to dress a growing boy. He has almost outgrown his suit before one can get it home. Last year we had great hopes that the new elementary building with its spacious auditorium would be ready at commencement but, as it is true of many other fields, our work has been greatly hindered because of lack of funds; we are hoping and praying that before long the work shall be taken up again and finished because it is so badly needed.

The National Convention of the Brazilian Baptists will be held in January. It has been more than two years now since we have had a convention and there will be many things to work out. We want your prayers as we meet there to make plans for the evangelization of Brazil.

I recently made a visit to Bello Horizonte. We, Baptists, surely have a marvelous opportunity there. Minas is one of the richest states of Brazil, is thickly populated and strictly Catholic. In Bello Horizonte, the capital of Minas, we have four missionary families and one young lady missionary. Each one is doing far too much for one person, our school there is three years old and doing splendid work. I was so impressed with the deep spiritual atmosphere of the school. The Bible is taught in each grade and it was a beautiful sight to see the boys and girls of the third grade march in with their Bibles and study to-

gether for forty-five minutes the 22nd. chapter of Matthew with their teacher, Miss Swearingen. The Baptists own in Bello Horizonte sixty acres of land in the most desirable part of the city on which we hope soon to begin the construction of a school that will do honor to the Baptist cause in Brazil, then too, we want some of you fine young people who have already laid your lives upon the altar to cast your lot with our group there and share with them the joys and difficulties of the missionary life. The Baptists also own in the central part of this beautiful city a fine lot on which they want to begin as soon as possible a church building, if the Baptists back home could only know how they and many other congregations do need a house in which to worship, this need alone would cause every Christian to make a sacrificial gift. We do give thanks to God for the faithfulness of you people and are praying that you may not lose the vision of a lost world. Let us pray for more zeal, courage and spiritual power, and as Dr. Reno said, "Let us pray for wisdom to see the whole field, not only our state, and to make necessary plans for the success of it all." It is a glorious privilege we have. We ask for intercessors for our work here. We rejoice in our part of the missionary enterprise; may you find much joy in yours!

Yours with many good wishes,

Minnie Landrum.

MISSISSIPPI BAPTIST HOSPITAL

Beginning with November 4th, The Childrens' Clinic which has been established at the Baptist Hospital will be ready to receive and care for children of the State of Mississippi who are in need of medical attention. This clinic will form a part of the regular Out Patients' department of the hospital, and is open to mothers and children of all denominations. It will be under the supervision of the Pediatric Staff.

This clinic will serve the purpose not only of caring for sick children, but will devote a large part of its effort along the line of "Saving the 7th baby." It is estimated that one baby out of every seven born in the United States dies in its first year of a preventable cause. It will be the purpose of the Pediatric Staff to give the proper attention to the already sick infant and to instruct the mother in the proper methods of caring for such children but particular stress will be laid upon the prevention of such conditions by proper hygienic measures and the correct methods of feeding as applied to children of difficult ages.

Should a child's welfare demand hospital care, by application to the Superintendent arrangements may be made whereby it will be received into the children's ward there its needs will be provided for.

This clinic will be open at 2 p. m. each Tuesday afternoon. Further information regarding it may be had by communication with the superintendent.

Evangelist T. T. Martin, who is Secretary of the Anti-Evolution League of America, spoke Friday night at Clinton against the teaching of evolution in tax-supported schools, as a violation of religious liberty and so of the constitution of the United States.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Waynesboro Juniors Busy

Mrs. J. D. Trussell, Leader of the Junior B. Y. P. U. of Waynesboro, writes that they are busy in their extension work, and hope to be able to organize a number of other B. Y. P. U.'s in the association. They had an engagement every Sunday in September. They have started a library and have twenty books to begin with and of course will add to that all along.

Natchez Reorganizes

It is true that some of our B. Y. P. U.'s go into "Summer Quarters" and others go into "Winter Quarters"; that isn't right of course, no more than for the preaching service to be discontinued, but it happens sometimes. We are always glad, however, to learn when a B. Y. P. U. has come out of its hidden state and begins work again. We have word that the Natchez B. Y. P. U. has started the work again and rejoice in their recovery.

Bible Readers Certificate

It is our pleasure to announce that Miss Jewel Cox of the Baptist Orphanage has completed the two year Daily Bible Readings and has been awarded the certificate.

Jones County Mailing List

We are just in receipt of a complete list of the one from each B. Y. B. U. in Jones County that should be on our Mailing List. We are indebted to Mr. Harry Smallwood of Laurel for this list. Mr. Smallwood is County B. Y. P. U. Worker, appointed by the association, and proves his interest by keeping in touch with each union in his association, and also by keeping in touch with the State B. Y. P. U. Department. Jones County has 33 B. Y. P. U.'s, 15 Seniors, 11 Intermediates and 7 Juniors.

List of Presidents and Leaders of the Clinton B. Y. P. U.'s

Presidents of Senior Unions: Paul King, W. B. Horton, J. F. Gordon, F. M. Holliday, Robert Smart, T. F. Walton. Intermediate B. Y. P. U. Leader, Miss Mary Lee Mansfield; Junior B. Y. P. U. Leader No. 1, Mrs. J. T. Ashley; Junior B. Y. P. U. Leader No. 2, Doss G. Fulton. General Officers: General Director, Mr. James H. Street; Associate Director, Miss Cooke, and General Secretary, Mr. Roy Wilson. The work under the leadership of Mr. Street is moving forward splendidly. They are observing Study Course Week this week. The Chapel hour has been given to this work and a fine interest is being manifested in this phase of the work. They hope to make their Study Course 100%, meaning that every member of all the B. Y. P. U.'s will take the work and pass the test.

A Quartet of B. Y. P. U. Workers

We have a word from Brother L. B. Galyean of Corinth that he with three others have banded themselves together for the purpose of promoting the B. Y. P. U. work in their association and wherever else they may have an opportunity to organize a union. Brother Galyean asks for tracts, etc., which we are glad to send. This is a fine spirit, and when the rest of us realize the real value of training ourselves along with the other members of our churches we will then be able to sing with truthfulness, "Like a mighty army moves the church of God", and not until then.

Organization and equipment are two very essential elements in the successful operation of a B. Y. P. U. How much of each have you in your B. Y. P. U.?

Watch the Record next week—We will announce the number of B. Y. P. U.'s we have now in the state. Our "Aim" was 1,000 by November 1st. Have we reached our goal? The announcement next week will tell.

Did you read the tract on "Advanced Methods" or "The General organization of the B. Y. P. U."? We will send you one if you failed to get one or misplaced the one you did receive. All pastors should study the tract carefully.

Two Good Plays

If your B. Y. P. U. wants to put on a play that will mean something to the cause, either "The Trial of the Robbers" or "Farmer Brown's Conversion to the Doctrine of Stewardship" will be good. We can furnish you copies free.

An Idea Worth a Quarter

Spend twenty-five cents and order twenty-five copies of the organ listed below. It is for District Five, but others may participate:

Lumberton, Miss.,
Oct. 20th, 1924.

Dear B. Y. P. U. "Workers" and
Otherwise:

The October Radio Station B. Y. P. U., the 5th district broadcasting station, will not come out. The editor while helping a sheriff of his county empty some contraband liquor, cut his hand so badly that he cannot use the mimeograph. Look out for the November issue. It's going to be a whizzer. If you have not ordered your supply, order 25 for your union right away for only 25c postpaid.

E. E. Ballard, Ed. and Pub.

ORDINATION

Rev. Silas J. Rhodes was ordained into the Baptist ministry at Rocky Creek Baptist Church, George Coun-

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

BROTHER PASTOR:

Do you want the children of your Sunday school to have the best teaching?

Do you want the teachers of these children to have the best preparation for service?

Then send them to The Conference for Elementary Leaders to be held in Walnut Street Baptist Church, Louisville, Kentucky, December 2, 3, 4, under the auspices of The Elementary Department of the Baptist Sunday School Board.

These teachers give their glad service fifty-two weeks out of a year, for year after year.

Let your church magnify this service and prove its appreciation by paying the expenses of at least one Elementary Worker to this Conference.

For further information on Program, Personnel and Rates write the Elementary Secretary of the Sunday School Department of your State Board of Missions.

Yours for sweet childhood's sake,

THE ELEMENTARY DEPARTMENT OF
THE BAPTIST SUNDAY SCHOOL BOARD

BAPTIST SUNDAY SCHOOL BOARD
PUBLISHERS
NASHVILLE TENNESSEE



ty, on Sunday, October 12th, at 3 o'clock P. M. The ministers at the ordination were Rev. J. W. Rooker of Laurel, Rev. J. H. Winstead of Lucedale, Rev. B. F. Brooks of Wilmer, Ala., and Rev. R. W. Brooks of Atmore, Ala.

Mr. Rhodes passed a grilling examination with ease, and to the delight of the ministerial board. He showed himself well fitted with the fundamental principles upon which the Baptist Church is founded.

Mr. Rhodes has just finished training at the Fort Worth Seminary. Rocky Creek Church has called him for two Sundays each month, and some other live churches would do well to secure the balance of his time. He is an excellent Gospel singer and Sunday School worker as well as preacher.

—Will Mills,
Lucedale, Miss

THANKS

We have waited so long to thank the Young People's Auxiliaries in District One for their cheerful and prompt response to our request that they send their leader, our own faithful Mrs. L. R. Williams, to the S. B. C. at Atlanta.

Wish that I might tell each of you how very grateful she was and how much she enjoyed her trip. I believe that this is the very least that

we might do for our leader each year inasmuch as she receives no pay for her valuable services, giving almost all of her time to the work and defraying almost all of her traveling expenses.

I would suggest that each Auxiliary put aside this amount each spring and send their leader to the Convention. I would make special mention of the Utica W. M. U. and R. A.'s, also Madison R. A.'s and a dear lady of one of the Vicksburg churches who sent five dollars that came in so well. I do this because of the W. M. U.'s and R. A.'s were not requested to give, and the lady who sent the five dollars requested that we draw on her for another five if necessary to raise the amount.

Again we wish to thank you all.
—Mrs. Tom Tomlinson.

NOTICE

The W. M. S. of Mt. Zion Church is selling quilts to secure money for the Seventy-five Million Campaign. Any one wishing to buy quilts and thereby help raise the funds for the Campaign please write Mrs. Nettie Newell, Brookhaven, Miss., Route No. 3, for particulars. Prices \$4.50 to \$6.00.

* Will appreciate all favors.

Yours truly,
—Mrs. W. P. Allen.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON Sunday, November 9th, 1924

By R. A. Venable

The Feeding the Five Thousand

Scriptural Lesson: John 6:1-15; Matt. 14:13-21; Mark 6:32-44; Luke 9:10-17.

Golden Text: "I am the bread of life." John 6:35.

Introduction: Some stirring events had just taken place. The murder of John the Baptist had just taken place, the news of which had reached Jesus and the people at Capernaum; the twelve had just returned from their first missionary tour with wonderful achievements to report; beside the unmeasured activities of Jesus in healing the people had intensified the interest of the people, and taxed the mind and body of Jesus, himself. Wearied and worn and burdened with sorrow over the murder of the Baptist, he took leave of the scene of his arduous labors in search of retirement and rest for him and his faithful band of missionaries, whose welfare had the deepest solicitude.

"After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias." Leaving Capernaum on the west of the sea he crossed over to the northeast side near to Bethsaida Julius on the left bank of the Jordan, a short distance above where it falls into the sea. If he were in search of rest he was doomed to disappointment. "And great multitudes were following him, because they were beholding the signs which he was doing on them that was sick." (Ver. 2.) He could get away from Capernaum but not from the multitudes. They went by boat around the north of the sea, and thronged him again.

"And Jesus went up into the mountains and there sat with his disciples." (Ver. 3.) Moving back from the coast upon the sloping hills on some elevated spot he sits with his disciples. The near approach of the Passover Feast at Jerusalem turned the facts of the devout Jews toward that city. The multitude which had followed him was now reinforced by the arrival of those who journeyed that way to Jerusalem.

"Jesus therefore lifting up his eyes and seeing that a great multitude is coming unto him, saith unto Philip, 'Whence are we to buy bread that these may eat?'" (Ver. 5.) Mark supplements John's account (See 6:34), "Jesus had compassion on the multitude because they were his sheep having no shepherd." The cause of his compassion at this point in the day was not their hunger, but because they were shepherdless. Their need he perceives and meets it, not by feeding them but by teaching them.

"And began to teach them many things." (Mark 6:34.) The shepherdless flock needed instruction to be fed with the bread of instruction of the truth divine; that their souls

might not perish. This work of teaching came first, but as the day wore away, their need of bread for the body became pressing. How to meet this need concerned them, and they saw but one solution, and that was that Jesus send them away into the villages and country around about to get lodging and something to eat. (Luke 9:12.) A good way to get rid of a disturbing question. Let them look out for themselves. Why should they be burdened with other people's troubles? However, their solution did not meet with Jesus' approbation.

The request "to send them away" was met with the command, "Give ye them to eat." Turning to Philip he asked him, "Whence are we to buy bread that these may eat?" (Ver. 5.) Philip does not answer the question, but speaks of the impossibility of such an undertaking. He may have known the state of the treasury. "Two hundred penny worth of bread is not sufficient for them that every one may take a little." (Ver. 7.) Jesus had read Philip's thought, so asked, whence they could buy rations for so large a crowd, when Jesus said, "Give ye them to eat." The absurdity of such an undertaking occurred to Philip on the spot. Jesus was testing him out, forcing him to disclose his cool calculating thought, as over against the command of Jesus to feed the famishing multitude. Jesus knew Philip's thought, he knew his own purpose, what he was going to do. In the meantime he had instituted a search to find out how much food could be found within the circle of those present.

It was found that there was one little boy on hand with a lunch. "Andrew Simon Peter's brother saith unto him, There is a lad here which has five barley loaves and two fishes: but what are these among so many?" (Ver. 9.) Andrew could see only what was under his own eyes, five loaves and two little fishes were shamefully small compared to above five thousand hungry mouths to be fed.

How startling the command, "Make the people sit down." (Ver. 10.) And they sat down in ranks, by hundreds and by fifties, upon the green grass, in garden bed fashion, in numbers about five thousand." (Ver. 10.) What silence must have reigned throughout the multitude! What wonder, as the disciples and the rest waited to see what Jesus would do next. "Jesus therefore took the five loaves and the two fishes, and looked up to heaven, he blessed them and brake and gave to the disciples to set before the multitude." Matt. 14:19; Mark 6:41; Luke 9:16. John gives it a little different: "And having given thanks, distributed to them that were set down." (Ver. 11.) Under the mighty, compassionate impulse to supply the famishing multitude with food for their body, he lifts his eyes toward heaven, the source of his

power to command the forces of nature and bring them under tribute to the needs of men. How reverent must have been his words of thanksgiving! How impressive must have been the scene to the spectators, to behold him in the position of Father, lifting his heart in thanksgiving and prayer over the few loaves and fishes so soon to multiply in his hands in such marvelous abundance exceeding the need of famishing thousands. The loaves and fishes seemed to have multiplied as he broke them, and gave the broken fragments to the disciples to distribute to the multitude. The limit of this repast was determined by the capacity of the multitude.

"And when they were filled, he saith, unto the disciples, 'Gather up the broken pieces which remain that nothing be lost. So they gathered them up and filled twelve baskets with broken pieces from the five barley loaves, which remained over to them that had eaten.'" (Vers. 12-13.) There were as many baskets of fragments left over as there were disciples present. These baskets

were ready at hand; probably the equipment of each of the Twelve Apostles.

The effect of this miracle upon the multitude was immediate and strengthened their conviction in his Messiahship. "When therefore the people saw the sign, that he did, they said, This is of a truth the prophet that cometh unto the world." (Ver. 14.) Surely one who commands the forces of nature, in multiplying the scanty lunch of a lad into a repast for thousands of hungry men, can be none other than the Coming One, who should occupy the throne of David, delivering the people from their bondage, and bringing peace and prosperity to Israel forever.

"Jesus therefore perceiving that they were about to come and take him by force to make him king, withdrew again into the mountain, himself alone." (Ver. 15.) The multitude were moving on a low level. They could not rise above loaves and fishes, into the spiritual realities of which this miraculous display of divine power was the sign. It

STATEMENT OF CONDITION OF CITIZENT BANK OF HATTIETBURG

Made on Call of Banking Department
As of October 10, 1924

RESOURCES

Loans and Discounts.....	\$ 994,269.97
Overdrafts.....	7,172.47
Bonds, Liberties, Municipal, etc.....	108,792.30
Guaranty Fund With State Treas.....	5,000.00
Bank Building and Lot.....	60,000.00
Furniture and Fixtures and Vault Equipment..	20,000.00
Cash and Sight Exchange.....	223,208.98
	\$1,418,443.72

LIABILITIES

Capital, Surplus and Profits.....	\$ 129,478.53
Reserve for Taxes and Interest.....	6,996.55
Bills Payable.....	NONE
DEPOSITS.....	1,281,968.64
	\$1,418,443.72

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had no spiritual import to them. They saw only the material, and cared for that alone. Their temporal wants would all be met, if Jesus were their king. Their purpose to install him as King was quickly blighted by his retirement in loneliness to the mountain. Jesus always retires from those who seek to use him for sinister ends. There are lessons to be drawn from all the miracles of Jesus which usually appear in the light of the circumstances of their performance, or of context of the passage recording their occurrence. This sign is preceded by a very striking occurrence. Mark 6:34. In the early part of the day the compassion of Jesus was enlisted as he looks upon that great concourse of people, not because they were hungry, but because they were like sheep having no shepherd. They were in need of instruction in the way of life. They needed the bread of life. He taught them many things. He sought to supply their starving hearts with food more than meat and drink.

1. Defined their real need, deep and abiding, deeper than the circumstances of life. A need which he came to meet, out of his compassionate love at the cost of his supreme sacrifice for a lost world.

2. This need demanded all he had and was, supplemented by the material possessions of his followers. He took the scanty holdings of one boy out of which he fed the throngs surging about him.

3. These material possessions in his hands were multiplied beyond the physical needs of the hour, teaching us the lesson that our gifts, to meet the needs of a lost world, pass under his touch and count for more than we could think or hope in bringing the bread of life to earth's hungry millions.

4. That our material wealth is increased for us and to us, when consecrated to the use of the Lord. For a few loaves and fishes put at his disposal, and that was all they had to give, was returned to them multiplied a hundred fold. But this small contribution was placed in his hands with no thought of a return. There was nothing selfish or sinister in the motive which prompted the gift. Only compassion for the distressed multitude, reinforced by their loving loyalty to him, who came to supply the need of a perishing world, was controlling in the heart of these generous disciples.

5. The Lord not only calls for our material substance, but for ourselves. He not only craves the material wealth of his followers, but the followers themselves surrendered in service to him, and with him in distributing the bread of life to earth's dying millions. He calls for our money but with our personal presence, influence and unremitting service. The disciples waited on the multitude in the distribution of the bread to the hungry multitude.

LIBERTY ASSOCIATION

The Liberty Association held the eighty-sixth and one of the best sessions with Center Grove Church, about twelve miles southeast of Meridian. The former officers were re-elected: Brother P. M. Lucas, Mod-

erator, and John M. Carmichael, Clerk. Date: Oct. 4, 5, 6.

The churches were nearly all represented with letters and delegates. Brother J. E. Byrd preached the Associational sermon, on "A World Wide Program", basing his message on John 3:16. He made one of the ablest missionary sermons on Sunday at 11 o'clock. His heart was filled with the Spirit, and he seemed in his best trim. Brother Byrd had moved our hearts to overflowing, but Brother O'Bryant carried us on a good deal further and got us into action to the extent of an offering of nearly forty-three dollars for the 75 Million Campaign. On Sunday at 3 o'clock Brother J. T. Cooper preached, ably exhorting constancy in contending for the New Testament teachings, pointing out some dangerous doctrines, lax living of church members, and indifference of some churches in supporting their pastors. At 11 o'clock Monday Brother A. H. Miller preached one of the ablest sermons the writer ever heard on "An Efficient Church". From First Thess., first chapter; text, verse 8. If he ever comes your way, have him preach on it for you.

The program carried out well covered nearly all our work, and marks some advancement on anything the Liberty has done before. We predict that the churches of the Liberty Association are going to be more progressive. The Spirit of God was with us, stirring our souls from the opening of the session to the very close.

—T. Carmichael.

DR. COX AT STEPHENSON

Dr. E. K. Cox, Gloster, Miss., has just concluded a most successful eight days meeting with the Stephenson Church with twenty-four additions, ten by baptism. Dr. Cox has been in our state but a few months, coming from Jackson, Tenn. He is scholarly, substantial and an exceptionally strong preacher and his influence is sure to be felt in Mississippi. The membership of this church has grown more than seven hundred per cent during the last two years.

—B. B. Hall, Minister.

ORDINATION SERVICE

On Sunday, October 5th, the Electric Mills Baptist Church met for the purpose of ordaining Brother M. M. Henley as deacon.

The church went into conference and as the clerk was absent, W. P. Hollis was elected clerk pro-tem.

The following brethren were chosen as an examining board: J. H. Newton, W. P. Hollis, W. P. Furr, and E. E. Hall.

As the Committee found W. P. Hollis sound in the doctrines of the church, its report was accepted and the service continued, Brother Furr preaching the sermon. Brother Hall led the dedicatory prayer and Brother Newton delivered the charge.

No further business coming up, conference adjourned.

J. H. Newton, Moderator.
W. P. Hollis, Church, Pro-tem.

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and Information.

J. F. LOVE, Corresponding Secretary
Foreign Mission Board, S. B. C.,
Richmond, Va.

Department of Evangelism

Conducted by
Rev. R. S. Gavin, D.D.,
Quitman, Miss.

Heart-Searching, Life-Impelling Evangelism Our Only Hope

Truth never needs an apology. Unpopular though it may be—and often is—yet it is always able to take care of itself. These apothegms are so evident that they are practically truisms. I realize this as assuredly as any of my readers. And yet, sir, I find in me an almost demanding inclination to leave unwritten the discouraging, even alarming, things which we all see and know—and yet are loathe to admit. The growler—fault-finder—grouch—pessimist—the habitual vender of bad news and undesirable facts—well, these are the main expensive liabilities—disturbers of the peace of the people—demoralizers of the nerve-centers of life's activities—bleeding wounds upon the right hand of all worthy achievement. The alarmist, too, is more often wrong than right in his deductions and conclusions. It isn't a good indication for one to carry about through life a red flag and to develop the habit of seeing danger—and danger only—at every other mile-post in the way of life. Such an one can never be his best—nor even approximate his best in achievement. The man who stands at the dangerous railway crossing with a red flag in his hand has no more chance at life's best than has the man in the slaughter house yonder who spends all his days wading about in blood—and killing for a living.

No, sir, I had rather be blind as a bat to the dangers ahead—and take chances on missing them, than to develop the fatal habit of thinking in terms of red—and unable to see anything but costly wrecks in the on-going of life's multitudinous undertakings.

I have written down this word in my own defense because in this article I am going to hoist the red flag! I am going to sound a note of warning—and in no uncertain tone. There come times, ladies and gentlemen, when to shut our eyes to the painful truths and hush our ears to the cries of "Wolf! Wolf!" is little short of foolhardy. And unless all indications play me false Christianity in general and Baptists in particular have come upon such a time. What are the facts of life confronting, yes, threatening, us today?

1. World Conditions.
It would be difficult for the world to maintain its respectability and tolerate, or endorse, conditions worse than they are at present. Oppression, dishonesty, selfishness, greed, graft, lawlessness, crime of every shade and hue, divorces by the multilied thousands, the lowest moral standard ever known to the living generations, infidelity, corruption in office, perjury, Sabbath desecration, legalized theft, monopolized commodities, cornered markets—ah, it's little short of hell! A little bit ago

they asked Senator Underwood to make a speech. Among other impressive facts were these declarations: "The church is challenged from without and deserted from within. The government has become the football of the partisan and the desire of the plunderer. Business is uncertain in the grip of heavy taxation and our commerce halts under the limitation of transportation. Men are flocking to the great cities for high wages, and the farms lie fallow for want of labor. The war profiteer glories in his new found wealth and the high cost of living threatens the humble home. The rule of even-handed justice is endangered and legislation for special classes is the demand of the hour. Anarchy threatens to strike down the law and the will of the mob defies the peace of the land."

There you are! Mr. Underwood's picture of world-conditions is ugly—but true, nevertheless. Whether the world is growing better or worse depends wholly upon what one means when he either affirms or denies.

2. Spiritual Conditions.

I mean the spiritual state of Christianity in general—yes, evangelical Christianity. The thermometer of religion indicates the lowest spiritual temperature known to the present century. Certainly Christianity is not inactive—on the other hand, it is exceedingly busy—it has to be. And many worthy graces adorn it—many fine virtues make it the greatest force for good and the greatest agency in holy, sacred, spiritual matters known to our race. But for all this, its spiritual state is alarmingly low.

During the summer Dr. Len G. Broughton spent his vacation in New York city. In this way he had ample opportunity to study Christianity in New York at first hand. When he got back to Jacksonville, Fla., the pastors of the city asked him to report his impressions. To use the words of another: "The description he gave was wretched in the extreme." To begin with he stated that four large down-town churches in the city had recently disbanded, their fine buildings had been demolished and theatres had been built upon the sites. The members had scattered, the faithful, of course, drifting into other churches, but the larger portion were lost sight of. In other churches, as he saw them, the congregations were small; in many of them there were no night services at all, no additions, no conversions, baptisteries closed, pastors starved out and leaving, no prayer-meetings, no Sunday Schools, and besides, he stated, great numbers of people from the various Protestant churches were going over to the Unitarians. You understand the Unitarians do not believe that Christ was divine—and so they do not believe in the fundamental teachings of the Bible at all. And think of it—this is where large numbers of Protestant and Baptist people are drifting in New York city. Dr. Broughton added, too, that conditions in the small towns, villages and country places, were even worse than in the cities. And while this condition is most pronounced in New York and New England, yet it is spreading. There are indications,

plenty of them, that the deadly contagion has already reached even our own religious Southland! God have mercy on us!

3. Our Own Condition.

I mean the religious condition of our own Baptist folks. Creedally speaking, we are the closest to the Bible of any of them. Theoretically the Bible is our mouth-piece—our creed. Spiritually we still believe in and practice "experimental religion." It was the declaration of a great religious student not long ago—one who is not himself a Baptist—that the whole world must look in a peculiar sense to Southern Baptists for spirituality of life and orthodoxy of creed. Financially we have challenged the whole world in the amount of cash we have turned into the treasury of the Good Lord—we have turned in in honest money in the last five years the biggest sum Christ's treasury has ever received.

But like the church at Pergamum, there is somewhat against us. We have stressed in every possible way machinery—organization—information—outward enlistment—cash! Every appeal known to the human mind has been conscripted—reason—sentiment—loyalty—justice—right—pride—sympathy—the spirit of competition—comparison in dollars and dimes per capita with other denominations—every possible outward appeal has been made.

Nor is this declaration made in the spirit of adverse criticism. The program was projected—and we had to have the cash. Perhaps there

hasn't been an appeal amiss made. "These we ought to have done."

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under debts that threaten to partially paralyze our activities, curtail our big program, embarrass our representatives and leaders at home and abroad, and bring chagrin to the entire denomination; our churches as a rule are spiritually subnormal; our congregations ebb and flow with current attractions; our ministers preach sermons homiletically faultless and biblically orthodox (the majority of them)—in many sad instances to empty pews, however; our Sunday Schools gather together the multitudes in what is theoretically a great service of worshipful (?) teaching—but as a matter of fact, in thousands of instances the spirit of worship is wholly absent and the element of teaching is so infinitesimal that it doesn't amount to a deserving farce—and yet this is the only church-service the majority of the members of our Sunday Schools ever attend; our prayer-meetings, in the main, have a name to live—but they are as dead as Hector was when they dragged his body around the walls of Troy; our young people's meetings, as a rule, are as void of the spirit and element of worship as if they were entertainments under the auspices of the consolidated school—and as stereotyped as a Pharisee's prayer; our women, instant in season and out, proceed upon the theory that every projected program should be carried out to the letter—and that their allotment of cash must be forthcoming—and, God bless them, they always succeed, even if they have to resort to bazars, festivals, penny parties, birthday contributions, weighing matches, the sale at public outcry of old maids—or even rummage sales.

Cowper once said: "A man is competent when his purse is so." But a greater than Cowper has warned us that the letter kills. We have been disciples of the letter—we have allowed Cowper's philosophy to bias our activities—and now we must learn as never before that the Spirit giveth life. I wouldn't undo what we have—I wouldn't change it in the main. But I would gear it—all of it—to the grist of an intense evangelism—I would, so help me God, if I could have my way about it. In my humble judgment our hope for the future lies largely in this very thing.

STUDENT CONFERENCE SOON TO BEGIN WITH PROMINENT DENOMINATIONAL SPEAKERS

By C. N. Travis, Student Chairman

The Baptist Students of Mississippi will soon enter upon the greatest single opportunity in their educational careers in the form of the Baptist Student Conference which will begin on the last day of this month at Hattiesburg. The outlook for the successfulness of this meeting is especially encouraging. Efforts are now being made to get student delegations in proper numbers to the meeting. It will bring to Hattiesburg some of the foremost leaders of Southern Baptists. It will bring students from every college in the state to the Woman's College to be greeted by students from the other colleges. Being the first Conference of its nature ever to be held

in the state, promoted by the Inter-Board Commission of the Southern Baptist Convention, and a state student committee of Mississippi, the Baptist leaders of our state and our splendid Baptist students look forward in anticipation of this Student Conference being the best of the thirteen similar conferences which are being held in the Southern States this fall. Certainly parents of Baptist students of Mississippi, as well as the students themselves, cannot afford to miss this Conference which has been promoted and prepared especially for their personal benefit, for their highest Christian development and spiritual growth. Parents should be represented at the Conference by honoring the Conference by making it financially possible for their sons and daughters to attend.

The inspirational side of the program has been completed. There can be no question that the array of speakers is the best which could be secured—in fact the best attainable. Prominent out-of-state speakers who are to attend the conference as inspirational speakers are Dr. W. E. Denham of the Baptist Bible Institute, whose subject is, "The World for Students; Students For the World"; Dr. I. J. Van Ness of the Sunday School Board, whose subject is, "Risking Student Talents in The Campus Religious Program"; Mr. Frank H. Leavell of The Inter-Board Commission of the Southern Baptist Convention, whose subject is, "The Possibilities of the Student Task". Quite certain it is that there is no other state in the South promoting a distinctly Baptist Student Conference which can boast of as good array of Baptist state pastors for the program as the Mississippi Conference. Dr. J. D. Franks of Columbus will come to the conference to spend the whole time, making two addresses, the first one on the theme, "What a Student Secretary in the State and On the Campus Can Do to Make Christ Campus Commander", and the second address being the Convention sermon on Sunday morning. Dr. Frank Moody Purser of Oxford will come to the conference to speak on the subject, "What Student Work Should Mean in Mississippi". Dr. H. L. Martin of Indianapolis will be present at the Convention to speak on the subject, "Consider Jesus". Dr. Wm. A. Borum of Natchez has been booked for the program to speak on the subject, "I Will Build My Church". Dr. J. W. Storer of Greenwood has been secured for an address on the subject, "A Year of Reckless Living For Christ". Mr. and Mrs. G. W. Fenley of the Woman's College have been secured as the directors of the music. Mr. Alvon Doty of Jackson and Mr. W. J. Work of Greenwood are secured for special solo selections. Student speakers from every college in the state are now being secured for the program, with the possibilities of each college being represented at least two times on the program. The address of welcome will be given by Miss Lou Story, a student of the Woman's College. Dr. J. W. Provine, President of Mississippi College, will make the address on "What the Ad-

ministration Can Do to Make Christ Campus Commander". Dr. J. L. Johnson, President of the Woman's College, will be the person to interpret the conference.

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Hudson	23 mi.	Pulse	23 mi.	Lincoln	17 mi.
Hugo	23 mi.	Oakland	24 mi.	Studebaker	16 23 mi.
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For Christmas Committees
Assortment of Christmas Publications for All Kinds of Sunday-school Programs

When a Christmas committee meets, the chairman should be able to put before the committee as wide a line of program material as possible in order that the committee may carry out its inclinations and act promptly and efficiently. A Sunday-school committee should have before it:

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Void, December 10th.

Mention the Baptist Record.

Students of each and every college in the state are urged to begin now their preparation to attend this conference, and pastors of Baptist churches in the state at places where colleges are located are requested to do their part in enlisting large delegations.

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The Merchants Bank & Trust Co.

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J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

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Thousands of people die because of it each year. If afflicted with it, write to **THE BIGGS SANITARIUM**, Asheville, N. C., for special pamphlet which explains the cause and outlines the rational sanitarium treatment.

COLLEGE COLUMN

At the meeting of the Life Service Band on last Sunday the subject for discussion was "B. Y. P. U. Work". Miss Georgja Williams gave an interesting account of Junior work. The work of a State Secretary and of a South-wide Secretary was also discussed. Miss Julia Carroll gave a poem, and the program was concluded with a duet by Miss Ona Henson and Miss Williams. Meetings are held on the first and third Sundays. Miss Cordie Williams, the President, was elected to represent this organization at the State Student Conference in Hattiesburg.

A treat was announced for the class in Winning to Christ for Monday. The treat consisted in Rev. J. D. Franks conducting the class. There will be only two or three more meetings before the test will be given. There should be about thirty to get the award for this course. The class in Stewardship is nearing completion also. It is planned that both of these classes will be completed before the B. Y. P. U. Training School, Nov. 2-7.

The members of the Y. W. A. enjoyed a hike on Wednesday afternoon. Miss Margie Morris and Miss Romaine Berryman are the Leaders and a new interest is being shown in this organization. A study course will be planned for them by the time of their next meeting.

Tuesday night is to be known henceforth as "Senior Night". From 7 to 7 o'clock each Tuesday night will be given over entirely to the Baptist Seniors. At each of the meetings some phase of our Baptist work will be presented and a practical demonstration given of its workings. At the first meeting the organization of a Baptist church was discussed and demonstrated. Rev. J. D. Franks led in this discussion.

Miss Cordie Williams, who is the efficient president of the Life Service Band, has been selected Teacher for a class of young men at the Second Baptist Church. She hopes to perfect the organization and have them register with the S. S. Board.

Miss Macey Sansing, of the Second Church, and a member of the Junior Class at M. S. C. W., will have charge of one of the devotionals in the B. Y. P. U. Training School. Miss Eva Bledsoe is the other college representative.

It is an inspiring sight to see twelve young ladies come together each week to "look after the absentees" in the Sunday School classes. This is what actually happens each Tuesday afternoon at 4 o'clock. The three membership committees meet and make plans for getting back the absentees.

We were glad to welcome a number of visitors to the Baptist Room during the week. Some of these came from other States to attend a Conference at the M. S. C. W. They happened to be Baptists and we were glad they looked in on our work here.

Mr. James Stoner, who is the State Student Secretary for Baptists at the University of Alabama, and Mr. Wade H. Coleman, engaged in the same work, came by. Others from our own State were also visitors while the Conference was in session.

As the State Student Conference approaches M. S. C. W. delegates are getting more anxious than ever to make all preparations for the meeting. They will be there with songs, pennants and banners, and plenty of college pep.

Four young ladies joined the First Church Sunday morning by letter. Five came in on the Sunday previous. One of these was by profession of faith.

MEETINGS

A summary of my meetings beginning at Friendship, Attala County, the third week in July.

In this meeting Brother L. F. Haire of Clinton did the preaching, and the result was the bringing of souls into the kingdom, and the church greatly benefited. The next meeting was with the people of Jerusalem church with Brother Haire again doing the preaching, where another good meeting was the result.

I went from there to Sandhill (same county) and with Brother R. C. West of Clarke College doing the preaching. The meeting continued till Thursday night. The interest manifested in the services was not the most encouraging, but some good effects were in evidence.

From there the writer went to Mt. Pleasant Church, in Newton county to be assisted by Brother Morris, of Ackerman. He surely labored hard and his sermons were very instructive, and I believe that impressions were made there that shall do lasting good.

The next two weeks were spent in Winston county. The first week Brother B. E. Phillips did the preaching at Oak Grove to the satisfaction of all who heard him. The second week Brother Parker of Clinton did the preaching in a good meeting at Union Ridge.

Going back to Newton county I was assisted by Rev. R. L. Wallace in the meeting held with Good Hope church.

The full results from the above series of meetings would cause a lack of space in which to tell them, but I will say they were up to the average of the time. I have seven churches this year, three in Attala, two in Winston, and two in Newton, and would consider a change in some way of my work if the Lord should so direct. Correspondence would be considered.

Truly,

L. A. Roebuck, Newton, Miss.

THE SAFETY OF MISSIONARIES IN CHINA

By J. F. Love, Cor. Sec'y.

A good many letters are coming to the Mission Rooms these days making inquiries concerning missionaries in China. This note is sent to the papers to put at ease those who have anxieties for the missionaries.

We cannot tell what may take place at any time in a country as disturbed as China is, but we are trying to keep in touch with our missionaries, and, so far as our information goes, there is no occasion for anxiety at this time. Every mission has authority to act in emergency for the safety of the missionaries, and they may be expected to do so. There seems to be more anxiety for the missionaries in and around Shanghai than anywhere else. It should reassure all who are anxious for our missionaries there to be informed that foreign gunboats are lying by at Shanghai and foreign soldiers are guarding the foreign concessions in the city. Shanghai is, therefore, a comparatively safe place for any foreigner at this time. If there were occasion for it, the United States Consul would remove missionaries and other foreigners promptly.

CARROLL COUNTY ASSOCIATION

Carrollton, Miss., Oct. 10—Carroll County Baptist Association on the 7th and 8th instant held by far the best meeting in its history. The meeting was held with New Salem Church, and was well attended both days.

Seventeen of the twenty Baptist Churches in the county were represented by full delegations. The spirituality of the meeting was such that it made one glad to be there. The spirit of Christ was fully manifest at all times. The finances of the association were double that of any previous year.

Much of the success of the meeting is due Brother J. Peaster Neel, pastor of Carrollton and Vaiden charges, but who has also for some time been supplying New Salem, and making visits to other pastorless churches of the county. His enthusiasm for the cause of the kingdom is so great that it filled all the delegates with a holy desire to do more for the Master. His able discussion of Foreign Missions, Woman's Work, and other reports were inspiring and earnest. He is doing a great work in the county. His soul is in the work.

Brother W. W. Muirhead was also a very valuable member of the association and assisted much in making the meeting a success.

Brother L. D. Sellers, a young minister, but one filled with a mighty zeal, preached the introductory sermon, and was afterwards elected delegate from the association to the Southern Baptist Convention, the association quickly raising the amount to defray his expenses.

The people of New Salem were untiring in their efforts to make every delegate feel at home. It was a great meeting, and every one went away feeling that it was good to have been there.

Brother J. R. G. Hewlett and Brother T. W. Green were with us the first day and very ably discussed the general subject of missions.

Brother W. D. Kimbrough was moderator and Brother C. A. Neal clerk.

IN MEMORIAM

In Memory of Our Beloved Sister of Moak Creek W. M. S., Mrs.

Allie Johnson

She has been a faithful member of Moak Creek Church for many years. She has only been a member of our Society for one year, but during this time she showed her willingness to help in any line of work, having made her a sweet member of our Society.

We extend to her bereaved loved ones and friends our deepest sympathy and prayers.

"O, how sweet it will be in that beautiful land,

So free from all sorrow and pain; To meet our dear mother again."

Mrs. Jessie Roberts,

Mrs. Era Roberts,

Mrs. Edna Martin,

Committee.

In Memory of Miss Ada Hardy

When God called Miss Ada Hardy to Him, earth was made poorer and Heaven was richer. Without ostentation she endeavored to serve faithfully wherever duty called. Her high ideals of life, her nobility of character, her patience and trust endeared her to all. Though her last days were full of suffering she did not complain but was submissive.

In the little home town of Montrose in God's chosen Acre they laid her. The large concourse of relatives and friends gathered there attested great love and esteem.

"Sustained and soothed by an unfaltering trust, she approached her grave as one who wraps the drapery of her couch about her and lies down to pleasant dreams."

—Mrs. Jas. N. Tait.

Mrs. Nettie Gill Dishough

Mrs. Nettie Gill Dishough was born in Drew County, Ark., May 27th, 1872; was married to Mr. J. L. Dishough, April 21, 1901. She was baptized along with her husband in 1915 at White, Arkansas, by Rev. A. W. King. There were born unto them seven children, three of whom preceded her to the land beyond.

On October 12th her gentle spirit slipped away from its frail habitation to be forever with the Lord. Mrs. Dishough had lived in Mendenhall about eight years, where her genial spirit and fine Christian character had won for her the universal love of all who knew her. The sympathy of the entire community goes out to Brother Dishough, the children and other relatives. May our Heavenly Father be their comforter.

—J. P. Williams, Pastor.

Dr. I. P. Trotter

At Blue Mountain, on Friday morning, October 13th, 1924, the noble soul of I. P. Trotter took its departure. He was a graduate from Mississippi College of the class of 1881. After a pastorate of one year at Alexandria and Pineville, La., he entered the Southern Baptist Theological Seminary, where he completed the regular course. He spent about forty years in the pastorate

MORIAM

Our Beloved Sister of
W. M. S., Mrs.
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A faithful member of
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P. Trotter

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with prominent churches and accom-
plished a great life-work. For many
years he had been the Mississippi
representative on the Foreign Mis-
sions Board. He was the president
of the Board of Trustees of Blue
Mountain College. He has left a
noble wife, formerly Miss Susie
Eager. He left two noble sons, Capt.
Herman B. Trotter, of Providence,
R. I., and Ide P. Trotter, of Mis-
souri. Both sons are graduates from
Mississippi College and able, suc-
cessful, Christian men. He left two
lovely daughters, Bertha, the wife
of Rev. A. J. Dickenson, pastor First
Baptist Church, Newport News, Va.,
and Ruth, the wife of Rev. W. C.
Boone, pastor First Baptist Church,
Owensboro, Ky.

The writer and he were class-
mates at Mississippi College, room-
mates for one year at the Theologi-
cal Seminary, and devoted friends
for forty-six years.

Dr. Trotter had come to Blue
Mountain to attend a Board meet-
ing. He was stricken with heart
trouble and died twenty-five hours
and forty minutes later. His fu-
neral was conducted at Winona at
3:00 P. M. Sunday, the 12th, by Pas-
tor V. E. Boston and the writer.
"Servant of God, well done.

Rest from thy loved employ,
Thy battles fought, thy victories
won,

Enter thy Master's joy."

His friend,

—W. T. Lowrey.

I. P. TROTTER

(A tribute).

And now he sleeps the sleep of peace,
He was not all for Earth.
Love would call him
To her realms of Eternal bliss,
As he was sown.

He is not dead
To those who knew him.

He will live forever,
In every heart

That beheld his mortal form,
Earth is all the more blessed

That his feet have trod this pilgrim
way.

Ah, How great is his reward,
For we have daily seen him
Go about among us,
Sowing seeds of love,
In a degree of sweetness
Of which he was well imbued.
Through Him
Who is the Author of holy love,
He was so generous, sweet and
mild,

So loyal and true
To his God and fellowman.

So eager to win the love of all to God
With his glowing heart and hand,
That each who knew him
Will ever love to picture him
(Through their spirit eyes)

Entirely lost

In the most precious heart of Jesus
Christ.

—Joseph Cinegafer.

Note: When our departed Brother
was here last spring on a visit to
preach, he hugged me lovingly,
among many others, and said to all,
"We will all go to Glory together."
I will never never forget. That was
the last time I saw him.

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very fortunate in having Brother
Howard Spell to teach us a Sunday
School Normal. There were twelve
pupils that took examination and we
feel sure passed. Brother Spell is a
young man and seems to be of an
exceptionaal Christian character, and
certainly understands his job. We
feel sure that the school will put
our Sunday School work on a higher

plane.

We desire for this work to be done
in every church that hasn't already
had it, especially the Landmark
churches.
—E. J. Broadus.

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THE SEMINARY'S URGENT CALL

At the last meeting of the Southern Baptist Convention, action was taken in regard to the urgent need of our Louisville Seminary for more adequate buildings at once.

This need has been felt by the Convention for many years, but the way did not seem to be open because of the many problems of the Seventy-five Million Campaign, until the last session of the Convention at Atlanta. Then, with the way open, the rising tide of sentiment for meeting this need swept through the Convention as a surging sea.

The Convention with joyous acclaim put the Seminary in the forefront of its financial budget until every need is met. Furthermore, they made it the preferred interest for solicitation of special gifts from individuals.

There were none more cheered by this significant action, than those of us among the alumni in and around Louisville.

We of the Executive Committee of the Alumni Association of the Seminary have been in position to see at first hand the grave needs for additional material equipment. It seems fitting, therefore, that we appeal to the Seminary Alumni and friends throughout the South.

We urge that during the meeting of the several State Conventions and General Associations that ample time be provided in the programs for presentation of these needs to the people.

Every loyal alumnus will certainly be interested in getting the Alumni and friends of the Institution together at these meetings. We therefore, suggest that a special meeting, either in the form of a luncheon or a banquet be arranged at which a Seminary representative may lay the facts before it in detail.

We have taken the liberty of writing a few men in each State to take the lead in arranging for the special meeting, and we make this personal appeal to all the Alumni that they give their fullest co-operation to this meeting.

May we not hope that each State will mutually excel the others in the attendance and enthusiasm exhibited in this matter, and that the Seminary, written as it is on the heart of every Southern Baptist, may come into its own for an even more glorious history in the future than has been its matchless record of the past.

Executive Committee of the Alumni Association,
R. J. Pirkey, President.

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WITHOUT A PASTOR?

I am reliably informed that Brother J. O. Buckley of Prentiss, has resigned at one of his churches. If your church is looking for a pastor it will do well to consider him. He is a good man, a good pastor, and a good preacher. If you have a field formed you might induce him to move to you; however, he has not told me that he would. In fact he does not know that I am writing this

note; if he did, he might object to my doing so, but as good a man and strong a preacher as he is, he should be kept busy all the time.

—B. E. Phillips,
New Hebron, Miss.

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Hattiesburg, Miss.

Main Street

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VOLUME XL

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